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VOL. XIV. No. 24. CHICAGO, SATURDAY, SEPTEMBER 12, 1891. WHOLE No. 671.

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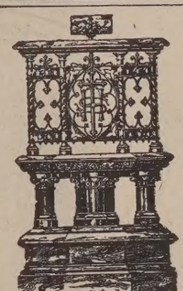

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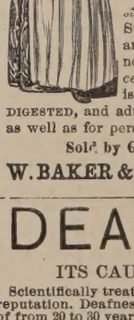

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A. FONTAINE, Tacoma, Washington.

The Living Church.

SATURDAY, SEPT. 12, 1891.

THE Bishop of Exeter and Mrs. and Miss Bickersteth have sailed from Liverpool by the Allan steamer "Parisian." They will visit this country and then go on to Japan, where the Bishop's son resides as Bishop of the Church of England in Japan.

THE Archdeacon of Durham has, with the consent of the dean and chapter of Durham, caused a small black marble cross to be placed in the chapel of the Nine Altars of Durham Cathedral, to mark the spot where the mortal remains of Bishop Lightfoot rested on the night before they were conveyed to their last resting place in the chapel of Auckland Castle.

IN the light of recent events, the following noble words of Bishop Doane will be of interest. They may be found in *The Church Almanac*:

Truth cannot be sacrificed to anything. * * * * * Unless we maintain our Order intact, and hold fast positively to every article of Faith, which the Church has set forth in the ancient creeds, we have nothing whatever to offer those, whom we seek to draw into closer oneness with ourselves. If these things are important, they are trusts, which we cannot surrender, no matter how tempting the proposal may seem to be.

A "fragment" from the *Packet* in our issue of August 1st, reminds a correspondent of an anecdote of Bishop Griswold of the "eastern diocese," related to him by one who was present. It was at some gathering of the clergy, and a young man who had preached very much to his own satisfaction in the morning, was to preach again in the afternoon. "Ah, Bishop," said he, as he rubbed his hands together, "what had I better give them this afternoon?" "Suppose you give us a little of the Gospel"—pronounced Gospil—"suppose you give us a little of the *Gospil*."

IT is reported that strong representations are being made to Lord Salisbury in respect of the appointment of a new Dean of Bristol to consider the possibility of adding the endowments of the deanery, to the sums collected for the revival of the bishopric of Bristol. The income of the deanery of Bristol is nominally £1,500 per annum, but actually it may be only £1,200. This sum, it is urged, added to the amount already secured, would enable the ecclesiastical commissioners to revive the ancient bishopric almost immediately.

BISHOP LEONARD, in remitting a contribution from St. Mark's Cathedral, Salt Lake City, Utah, writes to the secretary of our Mission Board:

God knows we are poor enough here and need much ourselves, but we are not so poor as to be blind to the necessities of the Board. I thought I was interested in missions when I was a presbyter, but I look back upon that interest now as exceedingly weak. I sometimes wish I could be a presbyter again and have a parish. I am absolutely sure I could interest my parish, no matter how small, in missions. It seems to me many of our clergy have no interest in missions, or else they are afraid to talk about the matter. I am absolutely sure that every dollar which any parish contributes to so good a cause will be received back greatly multiplied in all sorts of blessings.

THE resignation of Bishop Macrorie does not appear to have had the desired effect in reconciling the schismatics at Natal. Soon after the death of Bishop Colenso, their council elected Sir George Cox to succeed. He has never been consecrated and the election is supposed to have lapsed. At any rate, the same body, disregarding the propositions which have been made by the synod of Maritzburg at the resignation of the Bishop, has proceeded to do what it can to perpetuate the schism by electing as Bishop of Natal, the Rev. Wm. Ayerst, of Cambridge University. The immense probability is that Mr. A. will never receive consecration, but the incident shows the obduracy of the Colensoites and the futility of Bishop Macrorie's resignation.

WITH regard to the vacancy in the see of Maritzburg and the action of the Colensoites in Natal, *The Daily Chronicle* says:

Mr. Ayerst, founder of the hostel known as Ayerst Hall, at Cambridge, has confided to a *Pall Mall Gazette* interviewer his belief that he is about to go out to South Africa as Bishop of Natal. He has forgotten the fate of Sir George Cox, Bart. That estimable clergyman was also duly elected Bishop of Natal by the handful of Churchmen in the colony who supported Dr. Colenso and called themselves the "Church of England Council." But alas! for his hopes, and he spared no exertion in furthering the project, the archbishops and bishops of England solemnly repudiated him and his election. They hold themselves bound to recognize the provincial synod of South Africa, against which Mr. Ayerst's nominators are in open rebellion, and in the letter to Archdeacon Colley of Feb. 6, 1885, they distinctly affirm the spiritual autonomy of the South African Church. To that decision they will adhere, and it is quite likely that the provincial synod will decline to accept as Bishop of Natal the nominee of persons who are virtually under sentence of excommunication.

THE Fourteenth Church Congress will be held in Washington, D. C., on Tuesday, Nov. 17th, and the three following days. The Bishop of Maryland, in whose diocese the Congress will meet, having declined to preside, the Hon. Geo. F. Edmunds, of Vermont, will take the chair. The opening services will be held in the church of the Epiphany on Tuesday at 10:30 o'clock. The topics of discussion have been arranged as follows: 1st, "Evolution and Theism," 2d, "Socialism," 3rd, "Relation of the Clergy to Politics," 4th, "New and Old Parochial Methods," 5th, "Catholic and Protestant Tendencies in the Life of the Church," 6th, "The True Policy of Diocesan Missions," 7th, "Personal Religion." The list of "writers" and "speakers" will be announced at an early day. A full official notice will soon be given in reference to place of meeting of the sessions, possible railway facilities, and hospitality to be extended to officials and appointees by the Social Committee of Washington.

BISHOP THOMPSON'S forcible and just remarks upon the American Episcopate are taken from his sermon preached before the diocesan convention of Georgia as a memorial of the late Bishop Beckwith. Father Convers' letters on India and Eastern life, are most instructive and valuable. We notice that our English exchanges make liberal use of them. In the article from the diocesan paper of Springfield, entitled "Form and Spirit," our readers will be at no loss to recognize the master hand who writes Under the editorial heading, "Sacerdotalism," we point out a gross misrepresentation which has been made recently of the teaching of the late Canon Liddon. With the return of autumn and the resumption of work by pastors reinvigorated by their vacations, we may expect a fuller volume of Church news.

THE sentence of suspension for six months pronounced in the case of the Rev. Howard MacQueary, will expire on the 18th inst. It will be remembered that the sentence was suspension for six months, to be followed by deposition at the end of that time unless he should present to the Bishop satisfactory evidence that he will not teach and publish his views on the subject of the resurrection and the virgin birth. It is understood that Mr. MacQueary seeks re-instatement without any guarantee as to his future teaching, on the ground that the sentence is a double one for the same offence, and hence uncanonical. During his suspension, he has been lecturing and preaching in Unitarian pulpits, but it is said that he finds the Unitarian body too radical, and desires to resume his ministry in the Church. Accordingly his counsel has raised this point, and it was argued a few days ago before Bishop Leonard, at Cleveland. After the arguments had been heard, the Bishop reserved his decision to September 8th.

THE annual diocesan synod of Argyll and the Isles met at Oban on the 6th of August. The Bishop presided. There was an animated discussion with reference to the restrictions on the Scottish Office. In the course of the debate on a motion that the Scottish Liturgy should be placed on an equal footing with the English Liturgy, the Rev. E. G. H. Little asked what was the origin or the cause of the introduction of the restrictions in 1863. He understood that the chief causes of the canonical restrictions on the use of the Scottish Office arose largely from political reasons; that the canon, in short, took its present form in 1862 with a view to the passing of the Clerical Disabilities Removal Act. The Bishop expressed himself as of the opinion that a hardship existed, and maintained that the increased use of the Scottish Liturgy had attracted more men to the ministry of the Church in Scotland. In the end a motion was carried expressing the desire of the synod to have the restrictions on the use of the Scottish Office removed, and hoping that it would be placed on an equality with the English Office.

BISHOP WILKINSON, who has for five years acted as coadjutor of the Bishop of London for British chaplaincies of North and Central Europe, appeals for aid in raising an endowment fund for what may be called his "diocese." The territory in which he ministers especially to British Tourists and British residents, is eight times the size of Great Britain. It includes ten nations, and extends from the "land of the midnight sun" to the Pyrenees, and from Calais to Siberia. The bishop says, in a letter to *The Times*, that last year he travelled and worked through 13,000 miles to look after these Continental Britons, and when he came to England, instead of being able to rest, he has to move up and down trying to interest Churchfolk in his work, and to add to the endowment fund, for which he has managed in five years to collect about £5000 without aid from any society. The travelling Americans, who almost everywhere on the Continent use the British churches, yet contribute little to this fund, doubtless because they know little of its need. The Bishop pleads that the hundreds of thousands of British and American tourists, who at this season are enjoying their holiday on the Continent of Europe, should help him to put before intelligent and observant foreigners, the best possible exposition of the English Church.

A GOOD story comes from a well-known London club which has attached to it, chambers for the use of members wanting temporary accommodation. Recently the Bishop of Nottingham telegraphed from the country for a bedroom, and on arriving in town he drove at once to the chambers. "What name, sir?" asked the porter, in answer to the suffragan's inquiry whether his apartment had been prepared. "The Bishop of Nottingham," replied Dr. Trollope. "There's no such name," said the official, after a search through his book. "Look again," urged the astonished prelate. "No, sir, nothing booked for you," was the answer, "but there is a room put down for Edward Nottingham, Esquire." This recalls two well-known cases of confusion arising from episcopal signatures. The late Archbishop of York once, putting up at a certain hotel, excited the suspicions of the head-waiter there by writing his name in the visitor's book. "Why!" exclaimed Robert, "he's a regular impostor. He isn't the Archbishop. Look here! He signs himself 'W. Ebor'!" Again, there was a worthy tradesman who wrote, in reply to a letter: "I am in receipt of your esteemed order, but regret I cannot serve you without payment or a reference, as I am unacquainted with the name of your firm.—I am, etc.,——." "To Messrs. Sodor and Man."

CHICAGO.

Wm. E. McLAREN, D.D., D.C.L., Bishop.

Upon the invitation of Mr. L. H. Morehouse, of Milwaukee, the clergy of Chicago will visit Milwaukee next Monday. Mr. Morehouse, as the host of the occasion, has invited the Milwaukee clergy to meet his guests. The Chicago guests will take the 8:30 train at the C. & N. W. station, Monday morning.

CITY.—Grace church will be re-opened next Sunday. During the summer many improvements have been made, including a handsome marble altar and reredos, erected as a memorial to the late Darius H. Denton. The altar was built by J. & R. Lamb, of New York, and is entirely in white Italian and Carrara marble except for the three panels in the reredos of mosaic and onyx. The altar proper is eight feet six inches long and three feet four inches high. The top is a single piece of Carrara marble, as perfect a piece as was ever quarried. In front and just beneath the altar top is the inscription: "This do in remembrance of Me." The front is also a single piece, and has in the center the cross, backed by the sun's rays, and on either side the symbolic letters for Alpha and Omega. The base is inscribed: "In Memoriam of Darius Hall Denton, Jan. 18, 1890." A pilaster on either side supports the top. The super altar bears the words: "Holy, Holy, Holy." The front and top are each one single stone. In the designing of the reredos a beautiful effect was secured. There are panels on either side of the altar, with supporting pilasters, and above the super altar are three panels divided by pilasters and panels. The center panel has a cross of onyx surrounded by sun's rays and a pattern in mosaic. The two end panels have full-length figures of worshipping angels composed entirely of mosaic, and so well-worked that they seem at a distance to be done in oil. These panels were designed and made in Italy. The lettering is all done in gold leaf, and the carvings at the base and top of the pilasters are also marked in gold. Above the reredos is a cross in marble and carved pieces resting on the panels. Altar steps of dove colored Champlain marble extend along the front of the altar and on either side back to the church wall. The mosaic flooring inside the altar rail was presented the church by the vestry and by Mr. Tracey Lay. It was especially designed for the space covered, and was made in France and shipped to Chicago in sections. It has an intricate pattern in wheat and grapes, to correspond with the brass altar rail erected by Mr. Lay in memory of Susan D. Lay. Directly in front of the altar the letters A and O are combined in a monogram.

The guild house and chapel will be completed and ready for use by Oct. 1st. The addition has a total length of 100 feet and is 25 feet wide except for the north end, which extends 25 feet out towards Wabash avenue. The building is two stories. On the first floor, the north end, 25 feet wide and 50 feet long, will be the chapel, which will have an altar and comfortable seats. Adjoining this will be the Sunday school room and choir room. The upper floor will be divided into three rooms by rolling partitions and can be used as a single room whenever desired.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

NEW YORK CITY.—The parishioners of the church of the Beloved Disciple are showing their love for their rector, Rev. S. Gregory Lines, and their tender memory of his wife, who departed this life a few weeks ago, in a very practical and commendable manner. Mrs. Lines, as is well known, was deeply interested in all departments of parish work, and actively engaged in furthering efforts for the building up of Christ's kingdom. The one project, however, which had her latest and most enthusiastic sympathy, was the erection of a much-needed parish house. In God's providence, the desire of her heart seems likely to be accomplished by her death.

Miss Caroline Talman, who built the church, and who has recently endowed it with $100,000, has written to the vestry offering them an additional sum of $22,000 towards a parish house, to be called "The Emily Bruce Lines Memorial." At a parish meeting, held after the morning service on Sunday, August 23d, the action of the vestry, in accepting the offer with its conditions, was unanimously and enthusiastically endorsed, and the entire congregation pledged themselves to the earnest effort to carry to completion this important work, so auspiciously begun. Thus has the noble founder and benefactress of the parish placed it under an additional debt of gratitude, and thus will Mrs. Lines be commemorated in the way most acceptable to her—by the advancement of the cause of Christ.

The work of the Church Club in establishing a "Toynbee Hall" movement in E. 76th st., has already been described in these columns. The experiment has so far proved successful in reaching the men of the vicinity. Self support has been kept in view, and although the laymen of the Church Club have met the expense of fitting up the house, and stand responsible for its being sustained, the working people have shown a laudable disposition to co-operate in a practical way. Some have volunteered work upon the house itself, and executed it well. The club members pay regular dues, and have actively exerted themselves to draw in members. The actual expense of food of the mission laymen is borne by themselves, and amounts to about $4 for each person weekly. The cooking and household work are done by a married couple, who act as care takers. A new chapel having been begun near at hand by St. James' parish recently, the Toynbee Hall movement has not attempted spiritual ministrations, but seeks to co-operate with the chapel. Its own sphere is to influence men for good, and draw them from evil associations by providing healthy recreation and entertainment. The clubs for men and boys do much. There are a gymnasium, reading room, billiard, smoking, and bath rooms, and provision for the playing of such games as checkers, dominoes, etc. Athletic outdoor sports are part of the plan. A concert or address is given once a fortnight. The building is an old-time frame structure, and is surrounded by ample grounds. It stands on a bluff overlooking the East River, and has been given the name of the East Side House. Lingering from a day of former rural surroundings, it is now on the edge of a crowded new population. The whole work is handled by three or four laymen who volunteer to go into residence for a time, leaving comfortable homes in the more attractive parts of the city, in order to devote evenings and Sunday afternoons to becoming acquainted with the men and boys of the neighborhood, and endeavor to help them to a larger, happier, and better life. The summer work is about over, and the president of the Church Club, Mr. Everett R. Wheeler, has issued an appeal for volunteers to continue the task during the autumn and winter months. There are needed a few self-sacrificing men of the right stamp. A man who can superintend athletics, organize a boat crew or a base ball nine, play on the piano or sing, would find here his vocation in doing good.

During the summer a new work in supplying fresh air for the poor children of the city has been begun under peculiar circumstances at Bayonne, on New York Bay. A house long vacant and for sale was, at their own earnest request, loaned for the months of July and August to two young ladies, sisters, former residents of Bayonne. The co-operation of the good people of the neighboring Trinity parish was secured, and of friends in the city. The house was opened as a venture of faith, and continued gifts of household stores have supplied its necessities. Books, playthings, and clothing have also been given. About two dozen children have been taken at a time, and given a brief but happy outing, and many touching incidents have occurred of the joy of the little eyes and hearts in coming in contact with country scenes and country air for the first time in life. Most have come from St. Augustine's and St. Clement's. Tired cash girls and overworked women have also been received, and among the latter was a woman in advanced years who had not seen the country since her childhood. The ample grounds about the house are well stocked with shade and fruit trees, and the stable has sheltered a donkey and donkey cart, which have greatly added to the pleasure of the little people. There is good bathing in the salt waters of the bay. The sisters who began the work have, with assistance, continually looked after the children, and there have been straw rides, and picnics, and a general good time. Prayers are said daily at morning and evening, and on Sundays service is attended at the neighboring church. It is hoped that the work thus undertaken may be carried on in future summer seasons.

The Rev. Dr. E. N. Potter, president of Hobart College, who has been abroad for some time for pleasure combined with a study of European educational methods, has just returned to New York on the White Star steamship "Teutonic." He will enter upon his duties at the college at the opening of the new collegiate year, and will also devote new energies to the work of the Church University Board of Regents. During his absence abroad, Dr. Potter touched at Gibraltar, and made a tour through Southern Spain, Algeria, Egypt, and Turkey.

The fourteenth special trip of the season of the Floating Hospital of St. John's Guild, was made Tuesday, Aug. 25, the expense being generously provided for by Mr. Wm. F. Havemeyer. A recent trip was made at the expense of a small society of working girls, who had raised the necessary funds by hard effort of their hands, after the toils of the working day were done.

St. Luke's Association of Grace parish provides for a need which is met by few other organizations in the city. It literally nourishes the weak, nurses the sick, and buries the dead. Its work and responsibilities have increased to such an extent, and the benefits conferred have been so marked, that it has been determined to make efforts to establish an endowment fund of which the income is to be used to carry on the work. Last year the total receipts amounted to $2,173.75, equal to the demands made upon the association. Yet with these limited means, the nurses and visitors reached the large total of 1,782 cases, and the visits of the physician, including the number of persons treated at his office, amounted to 742. It has been found necessary to purchase medicines in quantities, at wholesale, and to dispense them from Grace mission house. This largely decreases the drug bills, and may in time lead to the establishment of a regular dispensary at the mission house. Many beneficiaries have been cared for during the summer through the fresh air fund. The Diet Kitchen is an important auxiliary, and has distributed 7,758 quarts and 50 pints of milk, beef tea, jellies, and other necessaries for the sick. The kitchen is located in the mission house, 540 E 13th st. The clothing depository has often had to be drawn upon. It has received 1,589 garments and distributed 1,497. Twice the number of garments donated or bought could be handled and distributed with very little more labor. Some of the shelves, especially those set apart for boys' and men's clothing, need constant replenishing. The Benevolent Society, the Industrial School, and the Fine Needlework Guild have rendered very efficient helps. The Depository for Hospital Stores has also been of great service, supplying linen, instruments, and various articles needed in case of sickness among the poor.

An interesting and beautiful service was held in Trinity church, Sunday evening, for the especial benefit of laboring people, and as a religious preparation for Labor Day. Albert Meislahn, who has charge of the chimes, arranged a programme of hymns suggestive of the character of the meeting, and people passing along lower Broadway just before 8 o'clock, heard "Light of my Soul," "The Festival of Labor," "Brightest Day," and other appropriate hymns, ring from the bell tower. The church was so crowded that the procession moved up the centre aisle with difficulty. The congregation was composed of the people for whom the service was intended. Many of the men wore the badge of the C. A. I. L., which means Church Association for the Interests of Labor, the organization conducting the meeting. The Rev. Dr. Henry A. Adams, of Buffalo, preached the sermon, talking of the duty of the church to labor, and of the dignity of honest toil. The music was especially good, the choir of Trinity being assisted by singers from several other churches. The C. A. I. L. was organized by Bishop Huntington as a ministerial society, but has now been changed into a Christian labor association.

IRVINGTON-ON-HUDSON.—During the 24 years' rectorship of the Rev. W. H. Benjamin, D. D., 12 memorial windows have been put into St. Barnabas' church. The latest is from the workshop of Messrs. Heaton, Butler, & Bayne, of London, England, and was executed on a liberal commission in which the cost was not limited. Its design is the "Sermon on the Mount," and is exceedingly rich and effective. It is from Mr. S. H. Whitehouse, and is a memorial to his son.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—A new building which is being constructed as an addition to the main building, at the Home for Consumptives, at Chestnut Hill, is to be a fine structure, and will be known as the "Powers' Memorial Building." It is being erected at a cost of $20,000, which was donated for the purpose by Mrs. Powers, widow of the late Thomas H. Powers, widow of the late Thomas H. Powers, manufacturing chemist, of Phila. The edifice is to be of stone, taken from a quarry at Mt. Airy, and, with the enclosed porch—which serves as a connection with the main building—is 112 feet long, and 36 feet wide. There will be 14 bed chambers, 2 sitting rooms, 2 bath and toilet rooms, 2 nursery rooms, 2 sun parlors and a diet kitchen. The building will be two stories high, the roof covered with the best Chapman slate and the chimney of brick, with terra cotta tops. The stairways leading to the second story from the first floor will be of wrought and cast iron. The building throughout is to be heated by steam. It is expected the work will be finished about Nov. 1st, so that the building will be ready for occupancy one month later.

The church of the Redemption, the Rev. Thomas R. List, rector, which has been closed for several weeks for necessary repairs, both interior and exterior, was reopened for divine service on Sunday, Sept. 6th.

The church of the Transfiguration, the Rev. Sidney Corbett, D. D., rector, has likewise been greatly improved during the summer recess, and services were resumed on the same date.

The Rev. W. Hubert Assheton, late of St. Louis, Mo., assumed the rectorship of St. Andrew's church, West Philadelphia, on the 15th Sunday after Trinity.

The consecration of the Rev. Isaac Lea Nicholson, D. D., as Bishop of Milwaukee, will take place in St. Mark's church, Locust st., on the feast of SS. Simon and Jude, Wednesday, Oct. 28th.

Mr. George C. Thomas, superintendent of the Sunday schools of the church of the Holy Apostles, and who is a prominent churchman of the diocese, is taking a much needed vacation. He left the city Sept. 2nd for the Pacific coast.

It is announced that Mr. Kemper Bocock, who is well known in Philadelphia newspaper circles, is about to become a candidate for Holy Orders.

HULMERVILLE.—The Rev. Johnson Hubbel, who has had pastoral charge of Grace church in this borough since November last, has resigned therefrom.

THE PLATTE.

ANSON R. GRAVES, D.D., Bishop.

There are, in this jurisdiction, some five or six candidates for holy orders, and during the summer vacation, the Bishop has used them as lay-readers in some of the mission stations, with the double object of aiding the work and familiarizing them with the service. On Monday, August 24th, the Bishop had all the students with him in Kearney, to spend a week and to give them some practical and spiritual instruction, and also to have the young men become acquainted with one another. The Bishop's plan, as it was carried out, was to have one of the students read the Morning Prayer in St. Luke's church, and then first to criticise whatever faults they might have, and then give them a talk of an hour or so. His topics were: "Church parties and movements," "Mission work in The Platte," "Pastoral work," "Work in the Study." On Wednesday, the 26th, two of the young men took the service, one reading the Morning Prayer, and the other the Litany. Thursday, the Bishop celebrated the Holy Eucharist, the Rev. Robt. G. Osborn, assisting. On Friday, the service was rendered as on Wednesday, by two students. The Bishop said, in criticising the reading of the students, that there was very little fault to find, and that he was greatly pleased with their rendering of the service. The Rev. F. W. Adams arrived Thursday, and made up the enthusiastic circle of thirteen at the Bishop's board. The afternoons were devoted to recreation, lawn tennis being the predominating sport, which was made all the more lively by the active part taken in it by Bishop Graves, himself. Thursday evening, the Bishop who remembers that he was a boy once, invited a number of young ladies and men to his house, and gave the students a pleasant surprise. The week was a very happy one to the prelate, as well as to the students, and will long be remembered by all.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

RIVERSIDE.—A very pretty reredos was completed in St. Paul's church on St. Bartholomew's Day. It is gothic in style, the center panel forming a shrine for the throne of the altar cross. The shrine is surmounted by a structural cross. On either side of the center panel are three small panels, and above these is a horizontal band, in which are three crosses. The top finish is "trefoil" and the pinnacles are *Fleur de lys*. The reredos gives two additional gradines to the altar. This handsome addition to the altar is given as a memorial of one whose constant prayer was that there might be a church in this place, but was called to her rest before her prayer had a visible answer. This reredos is a gift from her sister, and bears on the epistle corner the following inscription: "To the glory of God, in loving memory of a dear sister."

Six candlesticks form a part of this memorial.

The re-seating of the church will form another memorial of this good woman, and is from the same donor. In the pew screen at the front of the church will be a plate bearing this inscription: "To the glory of God, and for a memorial. Pray for the peace of Jerusalem."

The reredos and candlesticks were solemnly blessed on Sunday, Aug. 30th, at 10:30 A. M., by the Rev. Alden Willing, priest in charge.

The structure was designed and made by Geissler, of New York.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

Bishop Spalding met with quite a serious accident by the upsetting of a stage coach near Rico. In addition to his being bruised, he sustained a dislocation of the wrist. His injuries may disable him from making his visitations for a few weeks.

COLORADO SPRINGS.— Grace church was reopened for service on the 14th Sunday after Trinity. It has been enlarged by the addition of two transepts, so that it now seats about 500. This will barely accommodate those who now worship in this church. A large vestry room has been built for the use of the vested choir, and for guild meetings. An organ chamber has been added and the vestry are now arranging for the purchase of a pipe organ. The rector of the parish, the Rev. A. R. Kieffer, has just begun the ninth year of his pastorate.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

Church buildings are in process of erection in Anderson, Marion, and Huntington. Lots have been secured in Kokomo, Mt. Vernon and New Carlisle, in which churches are to be erected at an early day. The Rev. Francis C. Woodard, a Congregational minister, has recently applied for orders in the Church. He is a native of Indiana, a graduate of the State University and of the Yale Theological School. He is 32 years old. A mission has lately been established in Kendalville, a town of 3,000 population. The Rev. Wm. Mitchell, deacon, a native of the town, has held services through July and August each Sunday in the Opera House. A decided interest has been awakened, the congregations have been large, and as a result there is a class preparing for Confirmation at the Bishop's visit, the first Sunday in September, and a number of adults and infants are to be baptized.

EVANSVILLE.—The census of 1880 gave Evansville a population of 29,280; in 1890, ten years later, 50,674, a gain of 21,394. St. Paul's, the oldest parish, has a splendid church property, consisting of church and chapel of stone, erected about five years ago, at a cost of $55,000; also a rectory and parish house, all together being valued at $90,000. The Rev. Charles Morris has been rector the past ten years, and during this rectorship, the church property and chapel have been secured. The church has sittings for 500, the communicants numbering 340. This parish has under its care the mission chapel of the Good Shepherd, with an afternoon Sunday school, numbering 100 pupils. This property is valued at $3,000.

The rector of St. Paul's cares also for St. Stephen's, New Harmony, giving a monthly week-day service. Here the past year he baptized 17 adults and 36 infants, and presented 24 for Confirmation. A vested choir rendered the music in St. Paul's. During 1890-91, the total offerings were $16,511.40.

Holy Innocents' Memorial church and rectory were erected by Mr. and Mrs. Chas. Viele, in loving memory of their daughter. The property is valued at $9,500. It has sittings for 300. The Rev. A. A. Abbott is rector. It is located among a working population, and its congregation is composed mostly of working people. The rector reports 45 families, 90 communicants, Sunday school scholars, 125, a vested choir and weekly celebrations. The total offerings for last year were $1,890.52. The Rev. Mr. Abbott does mission work in several adjacent towns, going to Mt. Vernon, Princeton, and Petersburg. In Mt. Vernon the last year, 7 were confirmed. A lot has been purchased, and it is hoped to erect a church the present autumn.

Clergy in Evansville, 2; church buildings, 2; chapels, 2; rectories, 2; parish house, 1; total value of church property, $103,500; Sunday school teachers, 30; scholars, 245; communicants, 430; offerings for all purposes in 1890-91, $18,412. Average per communicant, $42.81. Communicants are as one to one hundred and seventeen of population.

FT. WAYNE is the next city to Evansville in size and importance, its population in 1890 being 35,349. Here we have a very desirable property in Trinity parish, consisting of stone church, rectory and parish house. The latter has been built during the rectorship of the present incumbent, the Rev. A. W. Seabrease. The property is valued at $50,000, on which there is an indebtedness of $4,000, incurred by recent improvements. The church has sittings for 500. During the past year the communicants numbered 300; Sunday school scholars 160, and the total offerings amounted to $6,411. Average of contributions per communicant, $21. The population of Ft. Wayne is largely German; it has a Roman Catholic see, and this religious body is the predominant one. The music at Trinity church is by a quartette choir. A weekly celebration is observed during Advent and Lent.

TERRE HAUTE is the fourth city in Indiana, with a population in 1890 of 31,000. Here St. Stephen's parish has church, rectory and chapel, with a parish house soon to be erected. The church and rectory are built of brick, the chapel of wood; value of property, $36,500. Sittings in church number 400; in chapel, 125. The communicants number 400; Sunday school scholars, 250; and the total offerings for the past year were $5,887. There is a weekly celebration and a quartette choir. Average offerings per communicant, $22.21; proportion of communicants to population one to seventy. This parish has St. Luke's chapel, with an afternoon Sunday school, and the rector has the care of St. John's chapel, Rockville, county seat of Park Co., where he gives a semi-monthly service.

NORTH DAKOTA.

WILLIAM D. WALKER, S.T.D., LL.D., Bishop.

JAMESTOWN.—A beautiful and interesting floral service was held in Grace church, on Sunday, August 30th. At 2:45 P. M., the Sunday school children and teachers formed in procession in the guild room, and at 3 o'clock marched into the church and down the centre aisle singing the processional hymn:

Here Lord, we offer Thee
All that is fairest,
Bloom from the garden
And flowers from the field.

Each one in the procession was provided with a bouquet of flowers, which was presented to the rector, the Rev. G. A. Harvey, who, being at the head of the procession, just behind the banner bearer, reached the altar in time to receive the flowers at the altar rail from the hands of the teachers and children, who then wheeled around to the right and left, and marched back, taking the seats provided for them in the church. While the hymn was being finished, the rector arranged bouquets along the whole length of the front of the altar, which when done, presented a solid mass of fresh and lovely bloom. The rest of the service was very hearty, and the church crowded; while in windows, cornices, lectern, organ, prayer desk, and nave steps, were placed rich contributions of cut flowers and pot plants. The two lessons were read by Dr. McLain, superintendent of the Sunday school. The rector addressed the children for ten minutes, during which time the utmost attention prevailed. The service closed by the Sunday school forming in procession, headed by the banner bearer, and marched through the church to the guild room, singing the recessional hymn, "Brightly gleams our banner."

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

THE BISHOP'S LATEST APPOINTMENTS.

OCTOBER.

25. Sunday, Franklin, Macon Co.
26. Monday evening, Webster.
27. Tuesday, Cullowhee, consecration.

HENDERSONVILLE.—Bishop Lyman preached and confirmed 4 persons in St. James' church, the Rev. W. S. Barrows, priest in charge, on the 14th Sunday after Trinity. A fund is in hand for painting and repairing the church building.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

The Bishop of the diocese has sailed for a brief sojourn in England, where he will seek needed rest.

GLEN COVE.—The Rev. I. McK. Pettinger, who resigned the rectorship of St. Paul's church some time since, in order to accept a rectorship in the south, has declined to withdraw his resignation at the earnest request of the vestry. The vestry has responded by declining to accept the resignation, and justifies its action on the ground that there is pressing need that the rector should remain where he is.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

CINCINNATI.—It is understood that the Rev. F. W. Baker, of Covington, Ky., has accepted the position of associate rector of St. Paul's.

The Rev. Thos. J. Melish is expected from Europe about the middle of September.

Emmanuel church has received a rectory adjoining the church, as a gift from one interested in the success of the mission work in this part of the city. The Churchmen of Cincinnati should be stimulated by this gift to do more aggressive mission work that opens on every hand.

DELAWARE.—Rev. G. H. Edwards has entered upon his duties as rector of St. Peter's church.

URBANA.—The Rev. Frank J. Mallett returned from England in August, very much benefitted by the rest and change. He and his family received a hearty welcome from his parishioners.

HAMILTON.—Services are being sustained by the Rev. Dr. Test, a presbyter of the diocese of Indiana.

LEBANON.—Trinity Mission is showing forth the truth that earnest, enthusiastic work always tells. A devoted lay reader and theological student has been working here for some time, and as a result there is renewed earnestness among communicants, and perceptible growth all round.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

The St. Alban's School for boys begins its second year on Thursday of this week, with a prospect of largely increased attendance. We learn also that the school about to be opened on the Jubilee College property, by the Rev. H. C. Dyer, has very encouraging prospects.

GALESBURG.—The new rector, the Rev. C. R. Hodge, has nearly recovered from his serious accident which disabled him for several weeks; meantime he has not been idle. A boy's choir has been organized after careful selection of material, and as Mr. Hodge is an expert in Church music and choir training, the most satisfactory results are anticipated. Galesburg has been growing rapidly for a few years past and it is hoped that a portion of this growth will eventually be to the advantage of Grace church, one of the oldest parishes in the diocese. It was in this parish that the editor of THE LIVING CHURCH began his services in the Church as a lay-reader about thirty years ago.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

CITY.—Work on the new St. John's church, which was put back by a local labor strike, is being prosecuted with vigor. The church, which is cruciform in design, with heavy Norman tower at the northwest corner, will be an attractive and commodious structure, and will be provided with Sunday school and parish rooms in addition to the church proper. The rector, the Rev. W. N. Webbe, entered upon the fourth year of his rectorship, the first Sunday in September. The statistics for the past three years are as follows: Baptisms, 128; Confirmations, 67; marriages, 31; burials, 78; communicants, 225; Sunday school scholars, 300.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

WARSAW.—The Rev. Henry Whitehouse Spaulding, D. D., rector of Trinity church, died of Bright's disease, September 6th, aged 59 years. His highly successful clerical labors were at Evansville, Ind., Madison, Wis., Pittsburg and York, Pa., Jersey City, N. J., Janesville, Wis., and Lyons and Warsaw, N. Y. His remains were interred at Madison, Wis., Tuesday.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

Summary of rectors' reports of statistics: Baptisms—Adults, 109, infants, 279, not classified, 10, total, 398; Confirmations, 308; communicants, 4,461; marriages, 100; burials, 235; Sunday school teachers, 243, pupils, 2,024; total of contributions, $16,547.55.

THE CANTERBURY PILGRIMS.

For a few years after the death of Archbishop Becket there was no regular shrine, but the people flocked indiscriminately to the scene of the martyrdom, and the place of sepulture, the latter proving the most attractive; but soon there arose a work of art, the like of which had never before been seen in England, and the people were able to lay their offerings before the shrine of the murdered prelate, who—

"Sepulchred in such pomp doth lie,
That kings for such a tomb would wish to die."

According to the account given by honest old John Stow, it was built about a man's height all of stone, then upwards of plain timber, within which was a chest containing the bones of the martyr. The timber work of it on the outside was covered with plates of gold garnished with brooches, images, chains, precious stones, rings, and great orient pearls, the grateful offerings of his devotees. For are we not told by the chroniclers of old that "from the tomb of the glorious marty no one who goes there in faith, ever returns without profit by whatever infirmity he may have been afflicted. The lame walk, the deaf hear, the blind see, the dumb speak, lepers are cleansed, and dead bodies are raised to life, not only those of men and women, but even of animals and birds." Prominent among these gifts was the great diamond called the Regale of France, to which the attention of the bewildered spectators was drawn by the golden figure of an angel pointing to it. Of this most valuable jewel the following legend was repeated by its priestly custodians: "When Louis the VIII. of France, was at Canterbury kneeling before the shrine, and wearing on his finger this stone set in a ring, its brilliancy aroused the cupidity of the then Archbishop, who at once asked the king to present it to the shrine. This the monarch refused to do, but offered in lieu thereof to give one hundred thousand crowns." The prelate was satisfied. but the occupant of the shrine was not, for scarcely had the refusal and subsequent offer been uttered, than the stone leapt from the ring and fastened itself to the shrine." The King of France, we are assured was so impressed by this miracle that he not only was content to leave the jewel, but also gave the large sum of money he had offered as its ransom. The possession of relics was of so great value to the Church which displayed them, and the belief in their miraculous powers had so worked itself into the religion of the times, that it was held a good and pious deed, "if ancient tales say true nor wrong these holy men," to obtain possession of them in any manner, *si possis recte, si non, quocunque modo.*—

" . . . and believe it, brother,
The use of things is all, and not the store."

The fame of Becket's shrine, with its healing relics of "the Church's blissful martyr," spread far and wide, and all the Christian nations were seized with that strange and lasting form of religious frenzy which developed itself in the wandering from shrine to shrine on the face of the earth, no distance stopping, no hardship deterring. We know if the fervent zeal of the earlier pilgrims to kneel at every shrine they possibly could, was wanting for a time, curiosity was at hand to take its place, and every building of saintly or ecclesiastical note was visited, if not from motives of devotion, yet as "things to be done," the mediæval pilgrim being in fact the prototype of the modern excursionist.

Southampton, the great port, received by far the most of those who came from over the sea. The old British track, or fosse, now became the great pilgrim's way, winding under the hills from the Surrey Downs through Merstham, where a lane retains its old name—the Pilgrim's Lane—to Otford and the Medway, till at last it led the weary and footsore traveller to the hill top from which he first caught sight of the golden angel with which the great tower of the Cathedral was anciently crowned. For those who came north of the Thames, the tracks are still traceable, all converging at West Thurrock, in Essex, whose ferry—the key to the Kentish shore—received the great mass of pilgrims from the whole of the northern and eastern countries, and at Greenhithe in Kent, they landed; it was their only route. The fine church standing in solitary grandeur upon the marshes at West Thurrock was known as the Pilgrim's Church, and was built for their convenience. In the adjacent parish of South Weald a place still retains its name of Pilgrim's Hatch, and there a toll was erected by the lord of the manor from these religious wayfarers on account of the disquiet caused to the game in his great forest. The passage of the wide river was in those days a matter of no small difficulty, and was attended by considerable danger. The pilgrims would, therefore, in accordance with the spirit of the times, enter the church of Thurrock, so conveniently situated near the ferry, and pray the intercession of St. Thomas for a safe passage across the swiftly flowing river; and on landing at Greenhithe in Kent—the country made sacred by the martyrdom and sepulchre of the great English saint—would enter the fair little Chantry Chapel erected there in the early part of the reign of the third Edward by John Lucas, of Swanscombe, and there offer their meed of praise and gratitude. With the eye of fancy we can see the long train, after duly refreshing the inner man at some convenient hostelry, which in all probability occupied the site of the present White Hart Hotel at Greenhithe, setting out on its journey to Canterbury with song of joy and uplifted cross, prominent among the foremost, perhaps, a knight in war-dinted and travel-stained attire, fresh from some battlefield—Creci or Agincourt—hastening to perform the pilgrimage he had vowed for a safe return—

"For he was lately come from his voyage
And wente for to do hys pilgrimage."

And of course

"A merchant was ther with a forked berd,
In mottelee and high on hors he sat
And on his hed a Flondish bever hat;
His botes clasped fayre and fetisly."

See too, the forester clad in coat and hood of green, with the monk, the friar, the nun, and all the other characters so graphically described by the grand old poet Chaucer. Of course the pilgrims did not omit to search out the most solemn places on their route; they would therefore turn aside to visit the shrine of the miracle working Saint Hilderferth hard by the parish church at Swanscombe, and dropping their easterling pence into the strong box there, would pass onward to the great Cathedral whose dedication name had become replaced by that of the murdered Archbishop. See them on their return, each proudly exhibiting his newly acquired treasure from the stalls of the far famed Mercery Lane—perhaps a brooch of silver or even lead, inscribed with the talismanic words *Sancta Thoma, Caput Thoma*, or *Thoma, optimus medicorum*, while in the bands of their hats would be inserted little metal figures of St. Thomas of Canterbury, St. William of Perth, the Rochester martyr, murdered near that city in 1201, and St. Hilderferth, the miracle working Norman saint of Swanscombe. Watch them again enter the little chantry at Greenhithe to offer one last prayer within the confines of the country rendered holy and dear to them by its association with the names and persons of this great trinity of saints. The crypt of the little chantry chapel and a portion of its walls, are now incorporated in a tenement known as the Chapel House, Greenhithe. Some idea of the vast popularity of St. Thomas Becket may be found from the accounts of the offerings made to the altars in Canterbury Cathedral. Bishop Burnet, who was permitted special facilities for research among the, in his time, jealously guarded State papers, tells us in his History of the Reformation that in one year there was offered to Christ's altar £3, 2s. 5d., to the allar of the Virgin £63, 5s. 6d., but to the altar of St. Thomas of Canterbury was given £832, 12s. 3d. The next year, he says, the odds were even greater, for there was not even a penny offered at Christ's altar, and only £4, 1s. 8d. to the Virgin, while the offerings at the great shrine rose, irrespective of jewels and bequests of wine, goods, etc., to no less than £954, 6s. 3d. On the occasion of the jubilee in 1420, more than one hundred thousand persons visited the resting place of this universal popular English saint, worshipping and kissing sundry pieces of bone and dirty rags offered for that purpose. Two more such jubilees came round and were duly honored, but the wheel of time moved rapidly on, and at the close of the year 1536 the first blow was struck at the worship of St. Thomas. The royal supremacy and separation from the see of Rome had been effected, and now the riches of the shrine, and the so-called disloyal and ungrateful conduct of Becket towards his royal predecessor, made Henry VIII. resolve to unsaint and unshrine him. The time was ripe. We no longer believe that "Gospel light first shone from Bullen's eye," for we know that the seeds of the Reformation had been germinating for centuries. Long before the accession of Henry, things had been tending to such a consummation. It is true that the elements of change worked all this while underground, inasmuch as the Romish Church was still able, amid a great deal of secret discontent, to preserve the appearance of unity within herself.

But not the less steady was the progress which these elements were making, nor the less sure the results in which they were to terminate. The wood was thoroughly dry long before the torch was applied. The love for pilgrimages was dying out; so early as 1459, Agnes, wife of Thomas Cole, of Bath, was charged with having boldly declared that "it was but waste to give to the Holy Trinity at Bath, and equally absurd to go on pilgrimage to St. Osmond at Salisbury; and that she wished the road thither was choked up with bremmel (brambles) to lette people going thither." She, of course, was condemned to do penance for her outspoken honesty; but now injunctions were issued abrogating all superfluous holidays which fell in term or harvest time. Thus the festival of the translation of the relics failing, as it did, during harvest, was swept away, and for the first time the people, instead of rushing to Canterbury, were engaged in more practical occupations. Then the bishops and clergy with the people openly eat flesh on the eve of the festival of St. Thomas. Thus the spell was broken, the ardour of the people damped, and less reverence was shown to the relics. In a letter written by William Pension to Cromwell, the great Reformer, we find the following account of one of the last visits to the shrine: "Yesterdaye my Lady of Montreuil accompanied with her gentilwomen and the ambassadoure of France arryved in this towne of Canterburie . . . where I showed her Saincte Thomas shryne, and all suche thynges worthye of syght, at the whyche she was not a little marveiled of the great ryches thereof, saying they appeared to be innumerable, and that yf she had not seen it all the men in the worlde could never a made her to belyve it. Thus overlookynge and viewing more than an houre, as well the shryne as Saincte Thomas hed, being at bothe sette cousshyns to kneyle and the Priour openyng Saincte Thomas hed, saing to her three tymes 'thys ys Saincte Thomas hed,' and offered her to kysse yt; but she neyther knyled nor would kysse, but still viewing the riches thereof." The affection of the people having been to a certain extent alienated, and the shrine thus becoming an object of mere curiosity, more vigorous steps were taken. Becket was solemnly arraigned upon a charge of high treason, when, despite numerous requisitions to leave his grave and appear in court to answer the charges laid against him, he, obstinately refusing to comply, was declared in default by the judges to be a traitor and no saint. His death, from being a martyrdom, became an act of justifiable homicide; the shrine was broken down and carried away, the jewels and gold filling two large boxes, each so heavy that six or eight men found great difficulty in carrying it; and for the removal of the rest of the treasure appertaining to the shrine, twenty-six carts were necessary. The jewels and gold went into the royal treasury, King Henry having the great French jewel, before alluded to, set as a thumb ring. Rejoicing as we do in some of the effects of the Reformation, we cannot disguise the fact that plunder and profligacy were its immediate causes in England, and must regret the want of a little prudence and flexibility on both sides, which might have made that Reformation all that was necessary, and all that it ought to have been without causing the miserable division it has done. The bones of Becket were according to the Romanists impiously and indecently burnt, but according to the accounts preserved by Protestant writers, they were so mixed with other remains that it would be indeed a miracle to identify them. Probably somewhere beneath the vast cathedral's Gothic shade

His relics were in secret laid,
But none may know the place.

Whether the remains found some time since, and supposed to be those of the murdered Archbishop, were really his, must be allowed to be open to some doubt. "We have of late unshrined and buried his holy relics," says one writer, and in that sentence we admit there is some ground for believing that the bones may indeed be those of the most loyal and uncompromising champion the Church has ever possessed. Referring to the martyr who thus brought such wealth and treasure into the coffers of the cathedral, Wharton says: "The name of that archbishop is Thomas Becket, nor can it be found otherwise in any authentic history, calendar, record, or book. If the vulgar did formerly, as it doth now, call his name 'a Becket,' the mistake is not to be followed by learned men." "So completely were the records of the shrine destroyed," says the late Dean Stanley, "that the cathedral archives throw hardly the slightest light on its existence or removal." Its site has remained from that day to this a vacant space, with the marks of the violent destruction even yet visible on the broken pavement, worn and indented, moreover, by the knees of countless thousands of worshippers.—*Scottish Guardian.*

THE AMERICAN "USE" OF THE EPISCOPATE.

FROM A SERMON BY BISHOP THOMPSON.

We send the American bishop forth into the vast spaces of our so-called dioceses or jurisdictions where there is no organization to help, no soul to share responsibility, where all things are expected from him and nothing is given, where the only body with which the Church, by law, has provided him to assist and advise is a body (the Diocesan Council or convention, namely) expressly organized, in its first intention, to limit his prerogative and embarrass the freedom of his work.

The enormous faith in the Historic Episcopate which exists in our Church has never had its equal hitherto. The American Churchman seems to believe the Episcopate so all-powerful that a bishop can bear all burdens, provide all means, and build up a diocese single-handed, and at the same time never make a mistake and never give an offense to deacon, priest, or layman.

He can exercise no control as to who shall come into his diocese, or who shall leave it, as to whom a parish shall call, or whether it will call anybody. He is absolutely powerless in the most essential matters connected with his administration, and yet the diocese and the Church hold him responsible for growth or failure, for the defeat or victory of an army in which every officer is independent; where, in the face of the enemy, each man may march off the field at his own will!

That, in such a chaos, as of "Anarchy and Old Night," the Church should live at all, much less grow and increase, is to me a

very strong proof of her divine origin.

She has the "Historic Episcopate." She makes much of it in profession. She stands upon it as one of the essentials in her notes of unity. And yet, from the day she got it, she has been busy tying its hands, inventing unheard-of contrivances to prevent the exercise of its divine obligations. She has surrounded it with such a mass of American political machinery, in the way of ballot-boxing and electing, that it is absolutely captive to the bow and spear of "squatter sovereignty."

I recall a struggle many years ago, in an exceptional diocese, a diocese with a theological seminary in it of some note; a college, a school for girls, and parish schools; a diocese considered an essentially educational diocese; and the struggle lasted for two years before the plain principle was established that a man to be a legislator of the Church, and with power to vote on canons to bind the clergy or to prescribe the manner of electing the bishop, and the way he should exercise his powers, should be at least a member of the Church; the opposing idea being that anything human of the male sex had an inherent right to be a member of the convention of an "episcopal" diocese, if a civil corporation, called a parish, chose to elect him.

Men venerable for years, dignified with university degrees, opposed the plain common sense idea that, as a man to vote in a Masonic lodge must be a Mason in good standing, and a man to vote even in a ball club must be a member in good standing of the club, and as a man to vote in Georgia, for instance, must be a citizen of Georgia in good standing (that is, at least, not convicted of felony), so a man to vote in the councils of the Church of God must be a member of the Church in good standing!

Through such pitchy darkness as of the Elder Night had the Church, in this land, to grope her way into a comprehension of her own nature and business among men.

FORM AND SPIRIT.

There is no objection to which the Church is more frequently exposed in this Western land than that of formalism. "Your Church," people say, "is so formal; your religion is one of form and ceremonies, it seems to lack vitality and earnestness, and genuine Christian piety."

Now, the latter part of the objection ought not to trouble Church people greatly, because a communion that has existed with unbroken continuity for eighteen hundred years, that has endured all manner of persecutions and trials from without and from within, and yet has been the mother of famous saints in all lands, does not seem to lack spiritual vitality, and sufficient earnestness and piety to carry it through a few more centuries. The type of piety and earnestness fostered by the spirit of the Church may not be very showy, or noisy, or obtrusive, but it is very lasting. It may not stand up in the assembly and in tones and words, which are supposed to savor of humility, but really smack of the most intense spiritual pride, vaunt itself as an undeserving example of the truly good and wholly sanctified; but in the long run, the Churchly type of spirituality endures temptations with much long suffering and patience, and does not weary of serving God for His own sake, with little consciousness of self. We simply mention these considerations by the way, however, as a preliminary to our main subject, the objection of formalism brought against the Church and her worship.

Now what the objection really amounts to is this, that the forms used in our worship are more in quantity and different in quality as compared with the forms used by other Christians. For all Christians use forms—even the Quakers. We grant the position of the objector, and proceed to justify the fact that the Church's forms of worship are different in quality and more in quantity than those of other Christians.

The Church has more forms than other religious bodies. True, but it is because the Church believes that the entire man, spirit, soul, and body, should be devoted to the worship and service of Almighty God. The postures of the body should correspond with the devotion of the heart. A sense of God's awful majesty, of his Supreme Sovereignty, of our infinite debt to Him for our creation and redemption, will cause the body to express the thoughts of the heart just as certainly towards God as we do in our relations to our fellow men.

Then, again, the Church has more forms because her regular public services have more of the elements of praise, prayer, and meditation in them, and in a more varied arrangement, than the ordinary Protestant services embody. In fact, the elements of praise and prayer, as acts directed towards God by the congregation, were very meagre indeed in most Protestant services until quite lately. The hymns, and sometimes an anthem, sung to a listening(and critical) congregation, comprised all the praise, the "invocation," or brief opening prayer, and the "long prayer" before the sermon, both offered by the minister without any audible participation of the "audience" in them, sufficed for prayer and devotion, and a brief lesson from the Bible was read. The people sometimes stood, or sat, while singing; occasionally stood, more generally sat, during prayer—they very seldom knelt, and of course they sat during lesson and sermon. In short, their posture during the entire series of "Exercises" was, with little exception, sitting. This, as was shown in an article in our columns last month, is not, in any sense, a posture of worship or devotion.

In the public services of the Church, on the contrary, worship, giving to God the reverent homage of our spirits, souls and bodies, is the ruling idea, and the various elements of worship are so intermingled and varied, that the worshipper is stirred to some degree of activity in the devout service of God: he takes his part in responses, in singing the canticles and glorias, in sealing the prayer and collects with his heartfelt amen, and he assumes the bodily postures appropriate to each act of worship. But all this, so far from making him a formalist, and the Church's worship one of forms and ceremonies, shows that a mere formalist will soon tire of a service which taxes his spiritual energies so severely and calls for so much exertion. Your mere formalist is always slothful at heart, and will let himself off as cheaply as possible, and that is a much easier religious "exercise" where the minister does all the "exericsing," and the people sit and listen—or think of something else. But one must pay strict attention, and arouse and concentrate his spiritual energies, to take part in the Church's service rightly and devoutly.

But, it is said, the Church's forms are not only more in number, but they are of a different quality from the ordinary forms of Protestant Christianity. This is true, and the secret of is this,that the Church's forms are designed to teach through the eye and the ear, by the use of symbols, the great truths of the Faith as it is in Jesus, and to keep ever before our thoughts the life and work of our Lord and Savior Jesus Christ, both God and Man.

The Christian year, with its round of seasons from advent to advent, leads us in devout commemoration, in the footsteps of our Blessed Master from the manger crib to the throne of His glory, and then opens through Him the vision of the Blessed Trinity, after He has anointed us with the gift of the Holy Ghost. Every celebration of the Holy Eucharist is a mystical representation of our Blessed Redeemer's one sacrifice once for all offered, and step by step the devout worshipper goes with Him in His passion, and crucifixion, and burial, His resurrection, and ascension, and His all-prevailing presentation of Himself, with His pierced body and out-poured blood, in the true Holy of Holies to plead for all sinners—the worshipper is with Him there to receive the pardon which he has at such a price of love obtained.

And in the same way we might mention in detail the other services of the Prayer Book, and show their significance. They are forms which in themselves suggest and foster the very spirit that makes them *living* forms when it is expressed through them; and the bowed head, the bended knee, the reverent response, the voice of praise, the sign of the cross, the altar lights, the vestments, and many other forms and symbols all are eloquent of Him in whose honor and worship they are used.—*The Diocese of Springfield.*

LETTERS TO THE EDITOR.

WHO SHOULD APOLOGIZE?

To the Editor of The Living Church:

In its last issue *The Standard of the Cross* criticises the letter of X. Y. Z., which appeared in your columns lately, and calls on you to apologize to the Church at large for permitting its publication. That letter was, however, justifiable and to the point.

It would be more in the line of propriety for *The Standard* to apologize to its readers and the Church for its conduct during the recent discussion, Assuming to preach loyalty to the Church, and to inculcate a Christian spirit,it has, during this period, adopted the methods of the political organ, so that the good Bishop of Western Michigan felt compelled to administer a well-merited rebuke. It also permitted a certain A. M., LL. D., contributor to threaten secession from the Church if Dr. Brooks should be rejected. It certainly owes the Church it pretends to serve, an ample apology for its conduct in these particulars.

LAYMAN.

A CRUCIAL TEST.

To the Editor of The Living Church:

Reading the fascinatingly metaphysical presentment of his side by Rev. Heber Newton in his "Church and Creed," I cannot but notice one thing—how cleverly he avoids the subject of the Holy Communion.

Now I do not find fault with Dr. Newton for not believing that the Body and Blood of our Lord are present on the altar; because a great many Low Churchmen and many High Churchmen, as well as all outside Protestants, unite in regarding this as a "dangerous deceit." I believe it with my whole heart. It is that Presence which sanctifies the holy office of the Eucharist in my eyes. But even with what speculative Reformation Protestantism has failed to prune down in that majestic office, how can Dr. Newton conscientiously use the following expressions except literally? I take them entirely at random: "By His one oblation of Himself once offered;" "Before Thy Divine Majesty;" "The most precious Body and Blood of Thy Son,Jesus Christ."

Now, how can an Episcopal minister, by any stretch of the imagination, represent this office as an act of friendly and disciple-like communion with the spirit of a deceased moral Teacher? The words are as plain as language can make them. The Holy Communion makes no attempt to enlist science or philosophy in its behalf. It is supernatural. The business of Christianity is not merely to make men lead better lives. The Christian man's first business is to adore and to believe. This is why a true Anglican cannot argue with a teacher of Dr. Newton's line. Just so soon as he begins to argue to prove what he believes, just so soon does he call it in question. We cannot worship God as our Church teaches and yet follow the thread of philosophic argument on the subject. The essential verity of the Christian religion is that our hearts are God's kingdom. We cannot philosophize in regard to his sovereignty without conceding it to be a matter of doubt. No wonder a mind so rooted in negations should turn away from the Communion office. There is nothing but faith there.

Far removed as I am from the special tenets of Protestantism, it would be better, in my mind, to-day, if any Unitarian layman were to officiate in our pulpits than that the creed of the Church should be explained away by ordained priests to suit the skepticism of this age. The whole crusade now is against the Divinity of our Lord Jesus Christ.

TRINITARIAN.

Rochester, July 27, '91.

MUSKOKA.

To the Editor of The Living Church:

From the land of beautiful sunsets these words are written. On a rocky and moss-covered island, thick with cedar and balsam, surrounded by the sparkling waters of Muskoka Lake, which is fringed with the unbroken primeval forests of northern pines, I have pitched my tent, and am living for a while "close to nature's heart."

It is wonderfully refreshing to be thus alone with nature, in this pure and bracing air, which climbs to this elevation of 800 feet above sea level, across seventeen miles of pine woods, from the waters of the Georgian bay.

There is no other place like it in America. The only fault one can find with being here is that the days pass so quickly, and there is so much one would like to do. We have now started quite a little colony in this part of the lake. We are a mile and a half from Bala, the boat-landing and post-office at the head of the Moon river, the outlet of the lake. Bala bay is an arm of the lake, cut off by large islands. At about the middle of the bay are three smaller islands, looking down the bay toward the west.

On one of them is a cottage, owned and occupied by Mr. Craft, of Pittsburgh, and the Rev. Mr. Israel, of Meadville, Pa. The other islands are owned and occupied by the Rev. Mr. Bragdon, general missionary of the diocese of Pittsburgh, who has erected on one of them a small cottage, and by the writer.

The two thickly wooded shores meet in a perspective in the west; and when the sun sinks to rest, we have two hours of prismatic splendor, undreamed of by those who have never seen a northern sunset. He who formed the eye for beauty, certainly works here as an artist of infinite and matchless resources. Then, as the stars come out, the Aurora Borealis streaks the north, creation's own electric light.

But we have done something more besides starting an American summer colony. We have established a summer mission, and christened it the Mission of St. Basil. St. Basil was the first missionary camper, away back in the third century; and he is, I believe, the patron saint of fishermen.

We hold service in a school house, and preach our old sermons. Perhaps all may not understand that a clergyman's vacation is not complete without this kind of work, that he feels that it would be selfish in him not to let at least the crumbs fall from his well-prepared table, for the citizens of this far-away country,who get so little spiritual nourishment. Thus,in giving their rectors a vacation, parishes can feel that they are supplementing, in a substantial way, their regular missionary work.

But, chief of all, parishes can know that they are gaining an hundred-fold in having their pastors back with them, invigorated and strengthened in body, soul and spirit. And everything in Muskoka conspires to this end. Rest, the wise men say, is not idleness, but a change of position. And here, for clergymen, the change is complete. For six days in the week he is transformed. He wears a belt, leggins, and a slouch hat. He lets his brain rest and uses his muscles;rolls logs, heaves great stones and builds docks; turns carpenter and puts up houses;" pulls a boat, and carries it down rapids, and there, in some far-away nook, bends his rod with gamey fish; wades with long-legged boots in sunlit marshes with a net, capturing little green frogs with which to beguile those fish; in these, and other queer avocations, the clergyman changes his position and rests.

But he does more than this. He accomplishes seemingly impossible results, and thus gains in nerve and determination. He experiences some of the rough things of life; and thus, when the back aches and muscles are strained,he can sympathize with the toilers in the workshops. He thus goes back to his people stronger in body, and, it is to be hoped, more ready to be faithful in the words and works which will demand his utmost exertion for another year.

J. D. HERRON.

Pewahbick, Odanah Island. Muskoko Lake, Ont., Sept. 1st, 1891.

The Living Church.

Chicago, Saturday, September 12, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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BISHOP SEYMOUR makes a strong argument in *The Churchman* against changing the date of the Transfiguration in the calendar and thereby keeping open the agitation about Prayer Book revision. This is not, however, the greatest objection, that it necessitates another three years before closing the revision, but that the true sequence of the Transfiguration is after the Ascension, not during the Epiphany, inasmuch as the Transfiguration is a revelation of the glorified humanity in the heavenly state rather than an epiphany of our Lord in His mission of redemption.

THE Archbishop of Dublin has raised a scandal of no small proportions by the ordination of a deacon for the so-called Reformed Spanish Church. It will be remembered that this restless prelate appeared a few years ago as the eager advocate of a scheme for consecrating a certain Signor Cabrera as bishop over certain Protestant congregations in Spain. It was the old story of a mysterious hankering after a legitimate Episcopal succession where no single principle is maintained which makes the Episcopacy worth having. In fact, as *The Church Times* says, "the Spanish Reformed Church is, in effect, Methodism with a slight Catholic coloring of ritual and episcopacy." At that time the Archbishop's plans were thwarted by the refusal of his Episcopal brethren in Ireland to assist him. Further than this, the Lambeth Conference of 1888, representing the Anglican Church throughout the world, while expressing sympathy with such reform movements and a desire that they might "be enabled to adopt such sound forms of doctrine and discipline, and to secure such Catholic organization as will permit us to give them a fuller recognition," deprecates "any action that does not regard primitive and established principles of jurisdiction and the interests of the whole Anglican Communion." It would seem as though this might have been sufficient to check the ardor of the zealous Archbishop, who had constituted himself the patron of the Spanish Protestants, and lead him to reflect, if he did not wish to do more harm than good, upon the necessity of guiding his action by the counsel of the communion of which he is a member. And it is true that for a time the matter ceased to attract attention. But it now becomes evident that Archbishop Plunket remains bent upon committing the Anglican Church, so far as his individual action can effect it, to a movement, with respect to which his brethren in the episcopate have expressed themselves as far from satisfied.

NOTHING has happened, so far as the public has been made aware, since 1888 to reassure the Church with regard to the soundness of doctrine, discipline, and Catholic organization of Signor Cabreva's movements. The question of "jurisdiction and the interests of the Anglican Communion" remain unchanged. A "liturgy" has appeared which is chiefly significant for the important points in which it departs from the doctrine of the Anglican Prayer Book. But Archbishop Plunket has not only ignored the decisions of the entire Anglican episcopate, and again of the Irish bishops, but he is strongly criticised both in England and Ireland as a transgressor of the law of his own Church, to which he has pledged obedience. His promise of conformity to the liturgy of the Church of Ireland was explicit: "I will use the form in the said Book and none other." But at the recent Ordination it appears that the form used was "according to the ritual of the Reformed Spanish Church." *The Irish Ecclesiastical Gazette*, by no means an extreme paper, says: "For us the event appears deplorable; it fills us with sorrow, and with the worst forebodings for the future. In the present rather strained relation between Church parties in Ireland, it seemed undesirable that anything should happen to intensify misunderstandings. Above everything there was a desire that the law should be respected, and no rubric or canon unduly pressed. This Ordination will strike many as a most serious and startling innovation; it is a direct encouragement, rather than otherwise, to ritualistic irregularities." Thus we have another case where the chimera of union with those abroad is pursued at the cost of dissension at home.

SACERDOTALISM.

This is one of those watchwords or labels which people apply to something which they regard as objectionable. Very frequently there is no clear idea or definition present to the mind, but the watchword is accepted as sufficient to cover the ground. If it seems to express something dangerous, it is enough. When such a term has obtained popular currency, carrying with it the notion of suspicion or censure, it becomes very useful to adroit but not over scrupulous orators and writers, who by the use of it are saved the trouble of explanation or argument.

"Sacerdotalism," then, is one of these labels. It is generally understood to stand for something exceedingly reprehensible, and, by common consent, worthy of rejection and condemnation. But if we ask for a definition of that which is condemned, it is not always readily forthcoming. Now as we have an office in the Prayer Book in which the word "sacerdotal" is repeatedly used of the duties and relations of a parish priest, it appears that for a Churchman it must have some meaning which is defensible and proper. It is worth while, therefore, that we should have some understanding as to what this meaning is and thus be able to decide how far we can assent to the popular objection to the term.

Canon Liddon has dealt with this subject in the tenth of the second series of University Sermons. With his usual clearness and force, he first enquires just what the truth is which those who employ the word sacerdotalism as a term of reproach would ignore or set aside. Stripped of all secondary considerations and exaggerations, he concluded that what is really objected to is "the claim to speak and act in the things of God under a Divine commission; to have been put in trust with the Gospel, not of man, but by Jesus Christ; to be part of the Divine plan of reconciliation, as actually given to the world, however humble and subordinate a part." It is all summed up in these words: "What is objected to is the assertion that a man is in any way dependent upon the intermediate agency of his brother man for obtaining any of the redemptive blessings which have been won by Christ."

The statements thus objected to constitute the thesis which Canon Liddon in this sermon sets himself to defend. This is the sort of sacerdotalism which the Church of England and the American Church unequivocally maintain. The ordinal makes it so clear that he that runs may read, and throughout the Prayer Book and the Canons of the Church, this principle is carefully guarded at every point. Dr. Liddon, in the sermon from which we have quoted, proceeds to show that the sacerdotal principle runs through the whole of God's providential government of the world: "He makes a minority the guardian and trustee of the means of blessing the majority; He dispenses His gifts to us, not immediately, but through the agency of our fellow-creatures." He illustrates this by the priesthood of wealth, of knowledge, and of political power; and he concludes that "in religion, a ministerial order illustrates and consecrates the general law; spiritual blessings depend, within limits, like other blessings, on human agency; and the agency which confers them has a Divine warrant in history as well as in the nature of things" It would appear impossible that any one reading this sermon could be left in doubt as to the meaning of the preacher, yet it is no long time since we have seen in a Church paper of considerable respectability the positive assertion that Liddon in these passages undertakes to refute the precise proposition which he really defends.

Of course the relation of the "Priesthood of the laity" to the ministerial priesthood comes up for explanation. We all know that Christians are an holy priesthood, that they are kings and priests unto God and His Father. What room, then, is left for a ministerial priesthood? Dr. Liddon supplies the answer: "Spiritual endowments are given to the Christian layman with one purpose, to the Christian minister with another; the object of the first is personal, that of the second is corporate." The business of the lay priest is to bring himself into full accord with the sacrificial action of the Church through the ministerial priesthood: "A Christian layman in the Apostolic age conceived of himself as a true priest. Within his heart there was an altar of the Most Holy; and on it he offered continually the sacrifice, the costly sacrifice, of his will, united to the perfect will of Jesus Christ, and, through this union, certain of acceptance in the courts of heaven." It was no difficulty to him that this idea should be represented by the priesthood of the whole body, in the great public action, by which, in union with the One Sacrifice once offered, all individual sacrifices were sanctified, all personal yearnings and aspirations and consecration of soul and body were taken up, enhanced and perfected and made acceptable before God. The regularity and naturalness of this gradation and upward progress from the in-

dividual to the corporate, and the summing up of all in Christ makes it true to say, as Liddon does say, that "the difference between clergy and laity is only a difference of the degree in which certain spiritual powers are conferred." Yet the two are distinct, and the "priesthood of the laity" is to be achieved, not by "the pews invading the chancel," but by the individual, in his own place, rising to the height of the endowments which he has received. Canon Liddon shows that the loss of the true notion of the priesthood of every Christian inevitably draws with it a loss of appreciation of what is involved in the ministerial priesthood. And conversely, the Presbyterian Dr. Milligan has lamented that the disparagement of ministerial priesthood by Protestants has led to the loss of any real notion of lay priesthood. Thus, from every point of view, the two ideas are bound up with each other, and they stand or fall together.

A difficulty which many sincere Christians have felt to stand in the way of an earthly priesthood, is its supposed entrenchment upon the sole priesthood of Christ. But, if this objection were sound, it would cut the ground from under any idea of priesthood whatever, as appertaining to the Church on earth. The priesthood of the laity would be as much out of the question as any other. But the evidence of Scripture that Christ does in some sense give a share of His priesthood to his brethren is too strong to be shaken. The question, therefore, resolves itself into one of degree. Nor can it be said that there is any inconsistency in Holy Scripture between the absolute and unique sense in which Christ is Prophet, Priest, and King, and the commissioning of a priesthood on earth, whether particular or general. Earthly priests are but holders of a delegated authority; "but His rights are not compromised, His majesty is not obscured, because he entrusts to a certain number of his servants this or that power for the good of all."

The word "sacerdotalism," therefore, has a true and rightful sense, and the thing signified by it, being of the very essence of the Church as a corporate body, must needs be always defended and maintained. It can only be justly used as a term of opprobrium when it is taken as referring to certain exaggerations and abuses which have become associated with it in men's minds; claims which have been made to dispense with the Divine Law, to interfere with the proper sphere of civil government; or again, the temper or bearing of some of those who represent the Church, the love of spiritual power, as power, for its own sake, the special faults to which a clerical order is prone, turning heavenly gifts to selfish ends. Such corruptions and exaggerations deserve all the reproach the world has heaped upon them. But "if we are to give up all truths that have been exaggerated into errors, all institutions that have swerved from their original purpose to become the instruments of ambition or worldliness, it is very easy to see that much will not be left of the best blessings which God has given us." By all means let us condemn whatever of abuse or wrong has sheltered itself under the name of "sacerdotalism;" but let us beware of surrendering the truth, which this word designates when it is taken in its only original and proper meaning, the truth that in the Church, as in the government of the world at large, God works through human agency His blessings to mankind.

IN INDIA.

BY THE REV. DUNCAN CONVERS.

V.

To enable me to see something of Hinduism in one of its strongholds, an expedition to Nasik was planned. Nasik, the Benareo of Western India, lies on the highlands of the Decan, near the head waters of the Godavery river, and is four or five miles from the line of railroad between Bombay and Calcutta. My train left the Victoria station, whose dome dominates Bombay, in the morning; ran to Callian, where it left the line of the Great India Peninsular for Madras, and climbed on to the plateau. The ascent of the mountains is not so fine as Bhor Ghaut on the Madras route; but the grades are such as to require a "reversing station." In the middle of the afternoon I got out at "Nasik Road," and was driven to the town in a "tonga." It was my first introduction to this vehicle—two-wheeled, with seats for four, two facing forward and two looking back, drawn, not by traces, but by a cross bar (like a neck yoke) at the end of the pole made fast to two saddles on the horse's back. I climbed in, sat back to back with my driver, and gazed over the road as it lengthened behind us. We drove generally under the shade of nine or of pipal trees. The parties repairing the road riveted my attention. Men handled the picks, to be sure, but the loose earth was carried to wherever it was needed by women, in baskets on their heads. They told me these were mostly widows, who thus supported themselves on their pay of two or three annas a day—*i. e.*, five to seven and a half cents—and boarded themselves! Nothing so cheap in India as flesh and blood, especially feminine flesh and blood.

On the train I had a long talk with a sub-judge, a Hindu, about his ancestral religion. His summing up of the way it solves the great problem of the origin and destiny of the soul is given as a general view of the Vedanta school—most orthodox Hinduism: "There is one Being, no second! In time there came to that Deity, maya (*i. e.* illusion), and under the influence of that illusion the Deity thought he was a person. Later on another illusion came to him, and he was deceived into thinking that he created a world. That is a mistake; there is no world really existing outside of God. It is only our illusion or our ignorance which makes us suppose so. Other illusions came from time to time. One of them was that I am not God, and that I exist separately from you and from the world. Now that, too, is a deception, as in the twilight I might mistake a piece of rope for a snake; so I am deceived into thinking I am not really God. Salvation consists in freeing myself from these deceptions which illusion (*maya*), or ignorance (*Ajnana*) threw around me, and in awaking to the fact that really and truly I am God."

It is a kind of pantheism. The language seemed to be echoed back here by our "mind-cure" people, and "Christian science" men (as they style themselves). It makes philosophical Brahmanism the only religion which cannot morally elevate any one. It may censure, indeed, what injures one's neighbor, but not because such an act is a sin against God. There is no sin when every act is the act of God.

The judge went on to point out how every one must act according to his "illusion" so long as it lasted. With a smile of conscious superiority, he blamed idolatry, but added at once, "The idolator is blameless. His illusion is that the image is Shiva or Vishme or whomsoever else it may represent, and so long as that idea rules him, he must worship it. He should act according to his illusion until he rises above his ignorance, to discover that there 'is but one Being, no second'" How the system clasps hands with Broad-Churchism, holding religion to be essentially man's thought of God, and not a revelation; to be "guesses after truth" and therefore wrong, rather than the "image" of the unseen reality; true, however unable to carry to our small minds all that He is. Hinduism is "liberal" enough to include every doctrine as a phase of its pantheism, that all is God. Don't you see why Hinduism is ready to embrace Christ and His teachings, provided only the latter will drop its "narrowness" and "illiberality," which insists on being held as the one revelation of absolute truth? Some of our friends who are so anxious to fuse into a practical unity of activity "all our denominations" would find themselves at home there.

Nasik itself lies on the bank of the Godavery river, in the midst of an open, arable plain. The view is bounded usually by steep, conical hills; some of interest because of their holding fine examples of the rock temples; others, because they are crowned with forts which have figured in past wars; and yet others because they are places of pilgrimage to the Hindus, for the whole neighborhood is full of places associated with the story of Rama (an avater of Vishnu). A hill near by is Ramah's Bedstead; one of the finest temples in Western India marks the spot believed to have been his dwelling place in his exile; near by is the cave where his wife, Sista, was concealed, near some fine old banyan trees; in the river are holes through a natural dam of trap rock said to be the nostrils of one of his fors; also the pool where he used to bathe. So Hindu mythology has magnified the spot.

Besides, it stands where the Godavery takes a bend and runs south, which for some reason augments the holiness of that most holy river. Just as the painting of a stone red, or marking it with a rude trident (symbol of Shiva in red lead, makes it especially sacred so when any bend in the Ganges makes that river flow north, or when the Jumna flows west, or the Payoshni flows east, or the Godavery south, each attains its maximum sanctity. It is hard for us to understand how holy it is in the local mind. The fame of the Ganges overshadows every other river in our eyes. But a Nasik devotee will smile, and calmly assure you that the real reason the Ganges is kept holy is that once a year the Ganges comes by night to bathe in the Godavery to free itself from the accumulated sins it has washed from the millions who have laved themselves in its waves during the year. The Godavery is so holy as that.

A drive through the chief town presents the usual sights of an Indian city of thirty thousand souls. But the wood carving is quite unique. Imagine an open, stone paved court, about twelve yards square, surrounded by a three story building; the lowest, open to the court, shows some massive teak pillars with plain shafts, carved, shield-shaped capitals, pilaster to match; each sending out long, wooden brackets in every direction, all carved with double lotus flowers, rich festoons of chain work and small flowers; the second story shows a wooden balcony whose whole front is a mass of delicate tracery in panels, relieved by quaint, richly-carved, vertical and horizontal brackets; and above a lighter balcony with plain panels: and you have the interior of Hingne's *vada*, the finest in Nasik. But there are over twenty others well worth looking at as types of what the delicate fingers of Indian workmen, used with Indian skill and Indian perseverance can do.

A mile or so beyond the city I found Sharanpur; *i. e.*, City of Refuge, a Christian village near the bungalow of my hosts; and whose head, the Rev. Mr. Roberts, called on me that evening, and was my most efficient guide to the temples next day. It was to Sharanpur that some African boys were sent by Dr. Livingstone to be trained years ago. They afterwards returned to their native land to form Mombasa, near Zanzibar, and now the only relic of their stay is a solitary tree (an African species), which contrasts strangely with all around. It was intensely interesting to hear Mr. Roberts tell of his years of work in India, and discuss some of their methods. What he said, raised the first question in my mind as to the wisdom of isolating the converts in villages exclusively Christian. For one, I had not before thought the matter had two sides. He left me in doubt as to the whole policy, giving me fresh illustrations of how impossible it is to judge such questions, except on the spot.

Next morning, we drove through the city, looking in at the jail for a study in ethnology. It seemed to me as if all the Hindoo women of Nasik were walking that morning in endless circles round the pots of sacred basil, the *tulsi*, growing near their homes, or nea

the shrines. It is their way of asking the gods to give them a son. For, until a son is born to perform properly the funeral ceremonies, the salvation of neither parent is secured. On the river bank we found a party busy with a cremation, using dried cow dung as the chief part of the fuel. On the ferry boat, as we crossed, were some pilgrims, going to Pandharpur, as they told Mr. Roberts. Their *langoti*, or waist cloth, their only garment, rubbed from head to foot with ashes, they looked more like statues carved in stone, than human beings; the winking or rolling of their eyes, seemed the only sign of life visible; their big beaded rosaries hung around their neck, and their long, unkempt hair, hung in disorder. Mr. Roberts asked where they were going. "To say our prayers at Pandhurpur." "But you can say your prayers here." "That is quite true. But if we did, you see, we could not see the country." That reply put the whole matter of pilgrimage in another light—a totally new one to me. It was their "summer outing," their pleasure trip, as well as the gratification of any religious feeling.

In one of the temples, we found a Sikh *gurn*, with a copy of his sacred scriptures—the Granth—open before him. He waved us back with a warning, lest our shadows should defile the book. Mr. Roberts to me: "I know the old man slightly. I wonder if he can read it. I shall ask him to read to us, and see." Then to him, in Marathi: "Read it out loud." Slowly, and with difficulty, like a child spelling out the long words, he got through a sentence or two about the duty of giving food and money to the *gurn*, or teacher. Then he went on to explain, that as the day was the "Feast of Serpents," he hoped to have many come to his temple, and the day would bring him some gain. To be sure, I saw gifts of rice or grain before nearly all the stone images of cobras in the temple, but there was no sign of living snakes to receive homage. During the whole day, I only saw one snake; and it was small, and had been killed by some European or other. No crowds of snake charmers, no open public feeding of cobras, as I expected. It was evidently a day not highly set by in Nasik.

On our way to Kala Rama's temple, we noticed two cars—like jaggernauts, but smaller—on which the chief idols are drawn at certain festivals. I believe it is a mistake to suppose that these car-drawings are attended by great loss of life. No doubt, a crowd of enthusiastic, excited pilgrims, dragging a heavy load under a blazing topical sun, will have more or less accidents; but as the shedding of blood would defile the spot, and at least postpone the celebration, we can be sure that the fearful stories we used to hear were exaggerations. The cars were wooden platforms on wooden wheels, carrying each wooden dome-like erections, for the idols. Before them at festivals, walked the chief ministrant, facing them always.

This temple was built about twenty years ago, at a cost of over a million dollars given by Sirdar Rangrao Odhekar, whose family gives yet as part of its income, eighty rupees monthly. It consists of a high wall of dressed, dark brown stone, surrounding a well kept enclosure, entered by gates in the middle of each side. Over the east gate is the music room, to which a Brahmin guided us. The view from here was charming. From the hills in the background your eye ranged down over the cultivated fields, over the town of Nasik, you saw the long row of temples and the innumerable little shrines which lined the river, but were too low to see the water there; at your feet was the paralellogram of the temple itself, bounded by a fine cloister with pointed Mussulman arches; a row of trees ran along each side of the court and shaded the cloisters in a most refreshing way; in the centre you saw nearest you a hall, and beyond rose the real shrine itself. The hall stood on a stone plinth, and its roof was carried by four rows of pillars; it was used for sermons and for public readings of their sacred books. The temple itself is on a star-shaped plinth, its main porch with a stone cupola faces you; over the shrine rises a melon-shaped dome terminating in a large gilt cone. The ornaments are chiefly small water pots carved in stone. There is not the elaborate small carving which is often barbaric in our eyes. The whole is handsome, and simple rather than gorgeous. A Western would call it "all in good taste." The Brahmin with us, speaking of himself, said he "was serving God there, and that God was taking care of him, and therefore he needed no money." To Mr. Robert's surprise he absolutely declined a "tip." He told us the usual daily order of services began at six in the morning. Lights are waved before the idol, tom-toms beaten, and bells rung to wake the gods from their sleep. They gravely accept as a truth, Elijah's taunt that the god "is sleeping." The daily order in a big, rich temple reminds one of a child's care for her dolls. I asked if people came to see the god waked up. "Yes, many come." "How many?" "It varies. At the times of the great pilgrimage everybody who can crowd in does so. If any morning there should not be a hundred we would think it strange." "What is the next service after the waking?" I forget its name, but he described it as consisting of washing the chief images in water drawn from the holy Godavery; in dressing them for the day, putting on their jewels, adorning them with flowers, burning incense before them, and offering food. Only the temple officials are present. In the evening there is a public function, when they are undressed and lights are waved to put them to sleep. The day in Kala Rama's temple is over then. During the day whoever comes in, first rings a bell "to wake the god" before he does *puga*. The noise and the gestures constitute the worship, and are not, like Christian ritual, the mere accompaniments of worship. In this temple, there are one or two old shrines in the cloisters; in the "holy of holies" they have three chief images, of black stone about two feet high, kept on a carved stone platform, one of which has a moustache and gloves of solid gold.

But I have no room to tell of the river itself, its pools and bathing places, each with its own special gift to the Hindu who washes there; its long rows of temples (sixty in all); its little shrines; its vistas of stone pillars for holding lamps, and of steps whereby pilgrims get to and from its waves; its "bone-dissolving tirth," fittest place in all India for a mother's obsequies; its furious water-fall at Gangapura.

To see Nasik in its glory one should visit it during the great years of pilgrimage. Usually only about twenty thousand pilgrims come annually, but during March, at the car-festival each twelve years, between one and two hundred thousand crowd the little town. In 1873 there were were over 130,000. I do not know the numbers for 1885. They are met by the local Brahmins, who ask their names and residence, and hunt their well-kept registers to see if some ancestor or relation has not been conducted through the intricate ceremonies of the pilgrimage by that particular guide. If so, he has a right to serve the pilgrim which no other Brahmin can infringe. If not, the visitor puts himself into the hands of the first guide he meets. Some of these registers are said to have been kept by father and son for over three hundred years, and are a valuable property. The Brahmin takes the pilgrim home with him and orders the whole ceremonial. The first day is spent by the visitor in fasting and bathing according to the prescribed manner; the second in performing *shraddhs* for their dead relations, and the third in feeding Brahmins and visiting the sacred places. The pilgrim gives his guide certain things he has used, and a fee according to his wealth. The influx of pilgrims makes Nasik the resort of ascetic devotees at all times, especially during the *Sinhasth* year. I saw one who spent his time (at least most of it) on a bed of spikes. His couch was very uncomfortable certainly, but was not the instrument of torture I expected. Imagine ordinary nails driven through the wood, projecting an inch, and about half or three-quarters of an inch apart, and you have it. After an hour or so spent on it, I suppose it would be painful, but it is far less so than the pictures of such which used to adorn our Sunday school and other books would make you expect. The one I saw did not profess to spend all his time on it, in fact, he was standing beside it when I went to him. It was not as bad as I had anticipated; nor is it so very common. Distance has exaggerated it.

PERSONAL MENTION.

The Rev. A. L. Burleson has accepted the associate rectorship of Kenyon Military Academy, Gambier, Ohio. Address accordingly.

The Rev. Johannes A. Oertel, having removed to Vienna, Va., may be addressed there in future.

The Rev. Gideon J. Burton has changed his residence from 4007 Chestnut st. to No. 2022 Locust st., Philadelphia.

The address of the Rev. Jesse Albert Locke, of St John's chapel, Trinity Parish, New York, will be, during September, 57 Charing Cross, London, Eng. Care of Low's Exchange.

The Rev. Theodore B. Foster's address is, St. Paul's Rectory, 50 Park Place, Pawtucket, R. I.

The address of the Rev. Dr. Shackelford is now 77 East 82nd St., New York City.

The Rev. Quincy Ewing has accepted a call to the rectorship of Christ church, New Orleans, and should be addressed accordingly, after October 1st.

OFFICIAL.

ST. MARY'S SCHOOL, Knoxville, will reopen on Wednesday, Sept. 16th. A special car will leave the Union Depot, on the Burlington No. 1, at one o'clock P. M. on Tuesday, and pupils will be escorted by the chaplain and teachers. Trunks should be sent on the 8:50 A. M. train, if possible, otherwise they will not be delivered until Thursday morning.

RETREAT FOR THE CLERGY.

A retreat for the clergy, conducted by the Rev. Wm. D. Martin, will be given at the Cathedral of All Saints', Albany, N. Y., from September 16th to 19th. Expenses, $3.00. Clergymen intending to be present will please notify the Rev. Canon Fulcher, Albany, N. Y.

TEMPERANCE SUNDAY.

NEW YORK, October, 1891.

To the Reverend, the Clergy:

"DEAR BRETHREN: The Church Temperance Society asks for the setting apart of Sunday, November 15th (being the 25th Sunday after Trinity), as a day when the great subject of Temperance may be presented to our people.

It is scarcely needful that we should urge the necessity of plainly dealing with so destructive an evil as intemperance—such a necessity must be obvious to all Christian men. But we do desire to express our earnest conviction of the wisdom of the methods adopted by the Church Temperance Society, and we cordially second their desire, affectionately requesting the clergy of our several dioceses and jurisdictions to set forth in sermons, on the day above indicated, the duty of all Christian people in helping to restrain the monstrous evil which is working such harm to the bodies and souls of men."

J. WILLIAMS, Bishop of Connecticut,
President of the C. T. S.

OBITUARY.

SPAULDING.—At Warsaw, N. Y., Sept. 6th, the Rev. Henry Whitehouse Spaulding, rector of Trinity church, in the 54th year of his age.

ROBERTS.—At St. Paul's rectory, Las Vegas, New Mexico, August 30, 1891, the Rev. William Jackson Roberts, in the 42nd year of his age.

HOBSON.—Entered into rest, at Metuchen, New Jersey, on Sunday morning, August 30, 1891, Lucy Hobson, in the 67th year of her age.

"Grant her, O Lord, eternal rest."

APPEALS.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

THE MISSIONARY COUNCIL

Will meet in the city of Detroit, Tuesday, Wednesday, and Thursday, October 20th to 22d.

All members of the Council are requested to be present, and to send early notice of their purpose to the Committee on Hospitality, the Rev. Dr. J. F. Conover, Secretary, Detroit, Michigan.

The annual meeting of Diocesan officers of the Woman's Auxiliary will be held in Detroit, Thursday, October 22d. Officers expecting to at end, will kindly notify MISS JULIA C. EMERY, Secretary, 21 Bible House, New York.

MISCELLANEOUS.

WANTED.—A Master for a Boys' School, to teach German and English. Address "L," this office.

THERE are a few vacancies in a western diocese, yielding from $800 and rectory, open to priests possessing unexceptional testimonials. Address SECRETARY OF DIOCESE, care THE LIVING CHURCH, Chicago.

AN English organist and choirmaster is open to a Church engagement in or near Chicago. Training boys' voices a specialty. Address ORGANIST, LIVING CHURCH office.

ORGANIST and choir master, who has trained one thousand boys, seeks engagement. Success unequalled. Address HARMONY, 64 Berkeley st., Somerville, Mass.

FINE opening for music teacher, male preferred, in a thriving city of 3,000 inhabitants. Must be a Churchman. For particulars address MUSIC, care LIVING CHURCH.

WANTED, by a Canadian and graduate of a Canadian university, a position as tutor or school master. Anglican, good references. Address BOX A., THE LIVING CHURCH.

WANTED, by a gentleman, graduate of an academy, with twelve years' successful experience, a position as teacher in a Church school. Highest references. Address CHURCHMAN, Box 63 Loyal, Wis.

NOTICE.—The Rev. Dr. Elmendorf has long been requested to prepare a Moral Theology based on St. Thomas Aq. This at length is done. It has been suggested that, in place of the ordinary advance to publishers, copies should be engaged in advance as an equivalent guarantee. A few interested have so subscribed, chiefly five copies each, in all about 165, at $2 for the copy. Dr. Elmendorf hopes that this public notice will be accepted, in place of a private note, by his friends and others interested in the matter, and that those who desire to have the work issued, will drop him a P. O. card at Racine, Wis. A single copy would cost $2.50; more than one at the lower rate. The publishers' charge will probably be $3.

WANTED, as an instructor and master in a Church school for boys, a clergyman, unmarried, a good scholar, and in hearty sympathy with boys. Address, with references, ST. MARK'S SCHOOL, Southborough, Mass.

CLERGY WANTED.—Fredericton diocese. There are at present several vacancies in this diocese for active clergymen, and earnest workers. Applications giving references and stating particulars may be sent to the Most Reverend the Metropolitan, Bishopscote, Fredericton, N. B., or to the Rev., The Sub-Dean, Fredericton, N. B.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.) hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St. Mary, Kenosha.

THREE HARVEST EXCURSIONS.

The Burlington route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25th, and Sept. 15th and 29th, Harvest Excursion Tickets at *Low Rates* to principal cities and points in the Farming Regions of the West, South-west, and North-west. For tickets and further information concerning these excursions, call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CHOIR AND STUDY.

CALENDAR—SEPTEMBER, 1891.

13.	16th Sunday after Trinity.	Green.
20.	17th Sunday after Trinity.	Green.
21.	St. Matthew, Evang.	Red
29.	St. Michael and All Angels.	White.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, 117 Prospect Place, Brooklyn, New York.

The student, in letters and the fine arts, unwillingly recognizes a downward drift, something congenital, and seemingly inexplicable, in the pursuit of these spiritual and exalted fields of creative industry. Our ideals too often fare rudely. We look for exquisite sensibilities and a certain superior refinement of individuality, and too often catch glimpses of the grinning buffoon, or a monstrous animalism of Rabelais. What manner of men ought these to be, nurtured and fashioned in the fellowship of the tone-world, inheritors from Palestrina, Merbecke, Bach, Beethoven, Mozart, and Gounod; or, again, in the divine traditions of the early Church, painters and builders who tarried almost in the ecstasy of the Beatific Vision; or, whose pulses were quickened by the verses of prophets, psalmists—of Dante, and Shakespeare, and Milton, and the living Laureate. We catch reply, at long intervals, as from the lips of Fra Angelico, Overbeck, George Herbert, Bach, Mendelssohn, and the aureoled few, whose lives were glistering, harmonious, and altogether lovely, with a spiritual and transfiguring beauty.

We find places of rest and refreshment among the ancient cities of the Netherlands, and old Germany, and central, upper Italy, where the great art guilds once had lodgment, and yet survive in fragrant traditions. What a wonderful picture we find of the old Meistersingers, and their ways, in the Wagnerian music-epic, wherein a scholarly genius draws aside the veil between us and the ancient Nuremburg of Hans Sachs and Walter Von der Vogelweide, with all the barbaric blazonry and splendor in which their beautiful arts and artisan life were environed.

There are later traditions of the Café Gréco of Rome, wherein painters, sculptors, with other groups of artists, were wont to assemble; and whose walls, corridors, ceilings, and even implements and ware of table service, bore autographic embellishments and souvenirs of many generations, in the best grace and skill of every man. So there is an old café in Paris, where the great painters of the capitol and its schools have assembled for generations, leaving bits of *genre*, figure, landscape, and so on, of literally inestimable value for a remembrance of the master-worthies, and also an encouragement and challenge for such as should come after. Then there is dear, rustic Barbizon, where the peasant poet-painter, Jean Francois Millet, assembled first and last the greatest masters of modern landscape, and their disciples, who again made the humble hostelry more glorious than a rich man's palace, with their splendid improvisations on every available hand-breadth of wall.

These and other "straws" have more than a transient significance. But of late, changes have come over the spirit of our dreams, and of our waking; art is become irreligious, agnostic, grossly materialistic, and the mighty are greatly fallen. So has literature caught the general infection. Good manners and fine behavior have ceased to distinguish the gentle crafts of pen, pencil, and plectrum. In our chiefest city there is a new fraternity, named the "Tenderloin Club," having its habitat in the very heart of that most disreputable precinct, dubbed by the police, the "Tenderloin Precinct," from its wholesale devotion to the lusts of the flesh, the lust of eye, and the pride of life. Here, more than 1,000 artists, journalists, actors, and Bohemians at large, have confederated with a sprinkling of politicians and men about town. Their conclaves are much affected by certain dignitaries who "like to see life." It is a very realm of "*sans culotteism.*" Doors are not opened until after midnight, and they are not shut until laborers are astir for their daily toil. "Mild orgies," Bacchanalian and otherwise, prevail. Everything is inartistic, illiterate, coarse, and repugnant to the usages of conventional good breeding.

The spirit of misrule and profanity seems to have exhausted itself. It is the materialized delirium of madmen and scavengers. This is a cataclysm of culture and the liberal arts, with a vengeance; and all within the lines of the Ancient Art Guilds, the Café Gréco, the rustic hostelry of Barbizon, and the grand old Parisian Café, with its garnishing of masterpieces. There is contagion in all this, and it menaces the whole range of social decencies and refinements. It is against such meretricious perversion of the fine arts that Savonarola fulminated; that the spiritual intuitions of Port Royal kindled its fires of purgation; that Puritanism itself grew up into the ferocity and frenzy of revolutionary protest.

It is a pleasant privilege "to shift the slides" and rest our eyes and thoughts on this new and beautifully made volume from D. Appleton & Co., New York, "Memorials of St. Paul's School; i, The Founding; ii, The Subsequent History." The frontispiece presents "The School," burned 1878. "The Founding" is from the pen of the venerable George C. Shattuck, M. D., himself the founder, an exceedingly modest statement covering 23 pages. The rest of the book is written by J. H. C., whose qualifications for this labor of love are stated in the last sentence of his preface: "A residence of more than 25 years at St. Paul's, and an active share in the work which has been going on there, have made me very familiar with the facts and details which I record." It will be generally regretted by Church people who love to dwell upon this chapter of Churchly devotion and enterprise, that no portraits accompany it, for such men as Dr. Shattuck, such organizers and priestly directors as Dr. Coit, and such an exalted type of unselfish, great hearted woman-workers as the late Mrs. Coit, are well worthy to be had in remembrance. There was clearly room and place for cuts of the new chapel, within and without, with elevations of the important buildings already completed and projected. The "Memorial" is cast in perfect shape, is told with quiet, self-contained energy and feeling, and is really delightful reading, which in certainly one instance for which we can vouch, captured the critic in an uninterrupted sitting until he had made way with every line of it. Not only is there a rich retrospect over these 35 years of marvellous activity and success, but better yet, there is a most comfortable outlook ahead. Plainly enough "St. Paul's" has come to stay, and the historian of the future will be spared the pains of recording its necrology among the long stranded institutions of learning which at once impoverish and reproach the Church. Mindful of the wreckage which has broken the fortunes and heart of full many a bishop, ecclesiastic, and layman, let us take courage and rejoice over that patient, God-fearing sagacity and fortitude that have secured this splendid domain of more than 500 acres, and sprinkled it with some 40 edifices for the spiritual, educational, and domestic offices of this great school, with its possible 350 boys, and full working equipments of certainly 400 individuals. The foundations are deeply and solidly laid. The life-work takes care of its life-reputation, and despite its long, churlish winters, and its remoteness from great centres of population, St. Paul's has grown to become an indispensable adjunct for a certain type of manly, religious training recognized throughout the Church. Indeed, it is not a little to its credit that some of its most munificent supporters are found among other bodies of Christians, as, for instance, Mr. Henry G. Marquand and his family, who are prominently connected with the leading religious, educational, and art interests of New York City.

The Church ought to learn many invaluable lessons from this wonderful chapter of educational experience: among others the secret of planting institutional enterprises in such a way as to secure their perpetuity. We have had not a few intrepid and great-hearted pioneers; as Bishops Chase, Hopkins, Otey, and Elliott, with Drs. Hawks, Muhlenberg, and Kerfoot, who have borne heavy burdens, grievous and sorrowful at times, who while they have left multiplied evidences of self-sacrificing work, have failed of that crowning distinction of success—institutional development and continuity. What noble men went forth from "College Point," and why is "College Point" only a memory? St. Paul's is solving many such bitter queries by putting forth annually stronger guarantees for the future. The mantle of Dr. Coit at some day—remote it is to be hoped—must fall upon the shoulders of a fit successor, and St. Paul's must take its place among the elder English schools which are become historic, in that they have always been history-makers.

In Novello's *Musical Times*, July, there appears a very valuable article, "Gounod on Mozart's Don Giovanni," the highest living authority on the grandest opera of the classic period. It is interesting to place Gounod's general judgment on record:

"The score of Don Giovanni," he writes, "has exercised the influence of a revelation upon my whole life; it has been and still remains for me a kind of incarnation of musical impeccability; I regard it as a work without blemish, and as one of uninterrupted perfection. This commentary upon it is, therefore, nothing else but the humble testimony of my veneration, and of my recognition of the genius to whom I owe the purest and most immutable joys of my life as a musi[illegible]

One hear[illegible]y of certain men who seem destined, in their sphere, to reach a point which admits of no further advance; such was Phidias in the art of sculpture, and Moliere in comedy; Mozart was one of these men; Don Giovanni forms one of these pinnacles."

In his analysis he reduces his study to these six particulars: measure, movement, shadings, respiration, pronunciation, and the musical director. Here is a deep saying under "shadings:" "One forgets that at bottom there is only one art, the Word, and one function, Expression." Under "Pronunciation" are these canons of perfect art, which every singer and choir-master should learn by heart, and keep them there;

"The two principal things to be observed in pronunciation are; first, that it should be so clear, neat, distinct, and exact that no uncertainty shall be felt by the ear as to the word pronounced; and, second, it should be expressive—that is to say, it should depict to the mind the sentiment enunciated by the word itself.

"So far as regards clearness, neatness, and exactness, pronunciation is more frequently spoken of as *articulation*. It is the aim of articulation to faithfully reproduce the external form of speech. All else belongs to the role of *pronunciation*. By means of pronunciation one is able to express exactly the idea, sentiment, and passion which each word suggests. In that articulation has for its domain the perfected or material form, pronunciation has for its domain the intellectual form, or that in process of formation. Articulation gives it clearness; pronunciation gives it eloquence. In default of culture, a right instinct may make all these distinctions perceptible. But one cannot over-estimate the value and interest which clear articulation and expressive pronunciation give to singing."

Months ago we quoted certain dicta from Wagner, to much the same purpose. The greater the composer, the greater his insistance upon the demands and priority of the text, and upon a pure and perfect pronunciation and declamation.

The same paper reduces its mention of the Festival of the Diocesan Choir Guild of Chicago to three lines and a half, reducing the number of choristers from 1,200 to 1,000; while the admirable director masquerades under the pseudonym of Mr. H. D. Rousey! *The Musical Times*, by the way, has a chronic ill-bred way of mentioning American musical events in a pessimistic tone,

In the same number, there appears a notice of the 18th annual festival of The London Church Choir Association, consisting of some 45 choirs, urban and suburban, which met at St. Paul's cathedral, May 28. "Altogether the singers numbered over 900," being about 300 less than the Chicago festival choir, although the London Association consists of 45 choirs. The account goes on to say that "The difficulties of enabling so large a body (?) to maintain the pitch was to a certain extent obviated, though they were not entirely removed." No such difficulty was experienced with the much larger choir of Chicago, while the programme was much more elaborate and exacting in its selections.

Speaking of the recent Handel Festival in the Crystal Palace (a bad place for choral effects!), we read that the muster roll contains 3,033 names,—that is to say, 752 sopranos, 792 altos and contraltos, 699 tenors, and 790 basses, the altos and basses rightfully outnumbering the others, on account of the lowness of pitch which relatively obscures these parts. Why cannot our choir-masters understand this? There is not a notable choir in the country, very likely, where there is a

proportionate supply of altos, while in vested choirs the presence of that voice is, as a general thing, hardly discernible.

MAGAZINES AND REVIEWS

The Edinburgh Quarterly Review, or Critical Journal, June, Leonard Scott Co., N.Y., pp. 294, contains eleven papers, all of which are miscellaneous and of general interest, excepting IX and XI, which are political. A discussion of the Talleyrand literature opens the list, conducted with signal fairness and ability. Of his visit to America under stress of an enforced exile from France, *via* England, in 1794, he writes incidentally, on leaving Philadelphia to travel inland:

"I was struck with this: at less than 150 miles distant from the capital all trace of men's presence disappeared; nature in all her primeval vigor confronted us. Forests old as the world itself; decayed plants and trees covering the very ground where they once grew in luxuriance; others shooting forth from under the *debris* of the former, and like them destined to decay and rot; thick and intricate bushes that often barred our progress; green and luxuriant grass decking the banks of rivers; large natural meadows; strange and delicate flowers quite new to me, and here and there the traces of former tornados that had carried everything before them. . . In the face of these immense solitudes we gave free vent to our imagination; our minds built cities, villages and hamlets; the mountain forests were to remain untouched, the slopes of the hills to be covered with luxuriant crops, and we could almost fancy we saw numerous herds of cattle grazing under our eyes. Such, said I to myself, was the place where, not very many years ago, Penn and 2,000 emigrants laid the foundations of Philadelphia, and where a population of 80,000 people is now enjoying all the luxuries of Europe. . . It is impossible to walk a few miles away from sea-side towns without learning that the lovely and fertile fields we now admire were, but ten, but five, but a couple of years ago, mere wildernesses of forests,"

It would be interesting, were there space, to quote his shrewd and pregnant observations upon our young political and social system, and his sagacious conclusions as to the future trend of our European affiliations. "The System of Stars" epitomizes the later speculations of astronomers, accompanied with illustrative statistical computations that take away the breath for very wonderment. A purely literary paper of finest scholarly qualities is "The Beatrice of Dante," than which no topic has experienced more empirical misadventure at the hands of the higher literary and historic criticism. The writer takes in hand each of the four principal "theories," disposes of fallacies and fallacious hypotheses, and easily and triumphantly establishes the historical and biographic identity of the girl-woman heroine of the Florentine poet. It has the substantial value of an exhaustive monograph. An admirable analysis of "Rawlinson's Phenicia" lays bare the best archæological conclusions in this profoundly interesting field of investigation. There is a genial notice of the "John Murray" letters. "Rudyard Kipling" undergoes a searching and scathing inquest, which discloses a literary art and method of unique coarseness and brutality. "The Architecture of London" is a very able survey of the builder's art, covering the last hundred years, with excellent criticisms on Barry, Scott, Streck, and others who are chiefly memorialized in the principal edifices of the past generation. One of the most valuable papers, especially to the student in theologic philosophy, is "The Revival of Quakerism," faithfully sketching the rise and subsequent history of this esoteric movement, while identifying its distinctive traits in the life and teachings of other religious bodies. Singularly enough its "silences" reappear in the "Quiet Days" and "spaces for silent prayer" in the "missions" of our own Church, both here and in England. The writer very justly concludes that in our religious life "there is room for a somewhat stronger stress on spiritual idealism, the universal community of the Divine reason, than most churches are inclined to place; there is room, notwithstanding the zeal with which all Christian churches now pursue the path of philanthropy which Quakers were the first to point out to them, still ample room for the prudent extension of their common efforts. There is room in particular cases for a greater amount of spiritual freedom."

The Cosmopolitan, August, is singularly bright and attractive in its wide range of papers, reaching a high grade of interest in such papers as "The Ducal Town of Uzès," "Placer Mining," "The Dukeries," "The Johns Hopkins University," "Social Problems," by Edward Everett Hale, and "Books about Great Cities," by Brander Matthews. Other sprightly articles are "The Court Jesters of England," "The Woman's Press Club, of New York," and "Pictorial Journalism." As for Amèlie Rives and her new story, "According to St. John," it only remains a matter of profound mortification that a lady occupying her distinguished social position should insist upon soiling her own experience while pandering to the growing appetite for salacious fiction by exploring the unwholesome mazes of Parisian Bohemian life. "Society" that demands and relishes such daring violations of good manners and clean morals, as are found in these stories of this newly married writer, as also in a certain "Puritan Pilgrim," by Julia Gordon, which is the accredited pseudonym of a lady moving among the leaders of the New York "400," such a society and such social predilections are symptoms of impending catastrophe or dissolution.

Book News, June, July, August; John Wanamaker, Philadelphia: apart from their lively literary mention, these numbers have an exceptional and permanent value on account of their excellent articles on the "University Extension" movement, which we shall turn to early account in this department.

The Church Eclectic for September has the following attractive table of contents: "A Grave Deficiency—Moral Theology," by Dr. Elmendorf; "Pope Leo XIII;" "Patrick, Apostle of Ireland;" "The Historic Episcopate," by Bishop Thompson; "Minor Theological Works;" "Standing Committees and Bishops Elect," by Rev. Dr. Jewell; "Ritualism;" "Divine Worship;" "The Athanasian Symbol;" "The True Creed—of Chalcedon," by Rev. J. Anketell; "Death of Schubert;" Miscellany, Correspondence, General Notes, and Summaries.

THE September number of *Babyhood* contains an important article on Diphtheria, by one of the most eminent authorities on the subject, Prof. J. Lewis Smith, of Bellevue Hospital Medical College. The writer summarizes the results of the latest researches concerning that dreaded scourge of childhood in a manner which cannot fail to attract wide attention; "Eczema in Childhood" is another article which will commend itself to young mothers. The writer is Prof. George Thomas Jackson, of the Woman's Medical College. Under "Nursey Helps and Novelties" will be found useful suggestions for the sick-room, descriptions of a medicine chest, of baby-guards, etc. 20 cents a number; $2.00 per year. Babyhood Publishing Co., 5 Beekman Street, New York.

MADAME DE STAEL, by Albert Sorel, is the forthcoming volume in *The Great French Writers* series now in course of publication by A. C. McClurg & Co. No volume in this series will have a more general interest than this judicial yet kindly and sympathetic sketch of a woman who was distinguished as an author, politician, moralist and critic. The translation is by Mrs. Gardiner, whose excellent translation of "Russia: Its People and its Literature," is well known.

PALMER COX has signed a contract with *The Ladies' Home Journal* whereby his amusing little "Brownies," which he has made so marvellously successful in *St. Nicholas* and in his books, will hereafter belong exclusively to the *Journal*. Mr. Cox's contract begins with the October number, for which he has drawn the first of an entirely new series of adventures of his "funniest little men in the world."

THE August issue of *The Sanitarian* is especially interesting in its varied and valuable contents, among which we note: "Germs and their Culture," "Etiology of Diphtheria," "Longevity of Actors," "The Little House," "Hygienic Conditions of Passenger Cars," "The Progress of Infectious Diseases."

THE SPIRIT OF DISCIPLINE. Sermons preached by Francis Paget, D. D., Canon of Christ Church, Oxford. London and New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co.

These beautiful sermons, though the volume bears the date of the present year, have already reached a second edition in England. The introductory essay, "Concerning Accidie," is especially attractive, and must have touched the depths of many souls, for although the old English form "accidie," in which the original Greek is disguised, will convey at first no idea of its meaning except to those who are unusually well read in literature, we do not have to read far before we discover that it stands for a temptation to which the human spirit is extremely prone, and which attacks those who are struggling most earnestly to achieve a higher and more saintly life, not less than others. It sheds a new light upon the oneness of human nature to find the sin of accidie described by Cassian, St. John Climacus, St. Thomas Aquinus, and the poet Dante, in terms which suit equally well the nineteenth century Christian. Chaucer describes it, Wordsworth and Keble confess it, Matthew Arnold makes it one of those miseries which are fastened into the "strange disease of modern life." Tennyson has known it, and Mr. Robert Louis Stevenson is described as having more truly than any since Dante, told the inner character of accidie, and touched the secret of its sinfulness. Browning alone shows no personal knowledge of it, while he upholds that high standard of courage which, with the divine grace, is its best antidote. But exactly what accidie is we must leave it to our readers to discover for themselves. There are few indeed among thoughtful people—such as in these worldly-busy days ever allow themselves in meditation upon the good to which God calls us, and the lamentable failures of the human soul to achieve that good—who will not find in these sentences something which will help them to read the secret of their own lack of attainment, and point the way to higher victories. The discourses which follow are worthy of the introduction. They will find a fitting place among the most valued books of devotion and spiritual meditation, and the more so that they are not written in some special religious dialect, but simply in the most charming and lucid English of the present day. And the difficulties with which they deal are those of the present day and in the forms in which we all encounter them. There is thus nothing conventional or unreal to be found here. All is spoken from heart to heart. The writer, moreover, brings to the service of an exact theology and a living Christian faith, a wealth of reading in general literature both of the past and present, the poets, essayists, dramatists, and historians, together with the theologians, commentators, and preachers, both of the early Church and of the Anglican Communion; all these digested, assimilated, and adding strength and weight to his engaging style.

WHAT TO EAT, AND HOW TO SERVE IT. By Christine Terhune Herrick. New York: Harper Bros. Chicago: A. C. McClurg & Co. Price, $1.00.

These papers, suggesting wholesome, elegant, and economical cuisine, have appeared in *Harper's Bazaar*, and have been very favorably regarded by thrifty housekeepers. The collection is more than a book of recipes. It discusses the etiquette as well as the hygiene and mechanics of the table, and has something to say about food suitable for each season of the year, as well as for each meal of the day, and about serving the same in good form.

THE STORIES OF THE TREES. By Mrs. Dyson. New York: Thomas Nelson & Sons. 1890.

This book, apparently written for children, is one that nearly everybody might read with interest and profit. The "stories" are the traditions and associations connected with forest trees, of which descriptions and illustrations are given. One can hardly realize how much history, as well as use and sentiment, is suggested by trees, until going over the subject with this charming story-teller. Some little crudities of style seem to have come in by way of adapting the work to young readers.

AIDS TO HISTORY. Pupil's Companion Book to Swinton's Outlines. Second Edition. Enlarged and revised. By Anna F. Rudd, Teacher of History in St. Mary's School, Knoville, Ill. Price, 50 cents. Address the author.

We are glad to note that this capital aid to making history easy and interesting has reached a second edition, and is much enlarged and improved. The author is a teacher of high standing and valuable experience, and she has rendered good service to the cause of education by this work. The plan is to indicate in each lesson what is of most importance, what needs special attention; to suggest interesting side reading; to associate names and events so as to be easily remembered; and in the notes to give literary and biographical information.

HENRY WARD BEECHER. A study of his personality, career, and influence in public affairs. By John R. Howard. New York: Fords, Howard & Hulbert; Chicago: A. C. McClurg & Co. Price, 75c.

The author of this sketch does not attempt to give us a biography, but chiefly to present a view of this noted man as related to public affairs. Whatever may be our estimate of Mr. Beecher as a theologian, and however we may have differed from him on questions of public policy, we must all concede to his personality and eloquence the quality of greatness. The reading of Mr. Howard's excellent work will serve to increase admiration.

CHICAGO'S DARK PLACES. Investigations by a corps of specially appointed commissioners. Edited and arranged by the Chief Commissioner. Chicago: The Craig Press. 1891.

As medical works are needful for the information of those whose business it is to combat disease, so such books as the above may serve a good end in the interest of law and morality if they get into the right hands. They certainly are not fit for general circulation.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

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1. COPY to be delivered on or before Oct. 1, 1891.
2. To be written in ink or type writer, on firm paper not larger than 8x10 1-2 inches, on one side only.
3. Not to be rolled or folded, sent flat.
4. To be accurate and legible, ready for the compositor; requiring no "editing" as to spelling, capitals, punctuation, paragraphs, quotation marks, or other defects.
5. Not less than fifteen nor more than twenty chapters, from two to three thousand words each.
6. Full name and address to be written on the first page of copy.

A New and Enlarged Edition of

"AIDS TO HISTORY,"

BY ANNA F. RUDD,

Teacher of History in St. Mary's School, Knoxville, Ill., is now ready. Price, post-paid, fifty cents. The teacher of history in St. Matthew's Hall, San Mateo, Cal., says: "Your work has placed your fellow-teachers under weighty obligations to you." Address, "AIDS," St. Mary's School, Knoxville, Ill

THE HOUSEHOLD.

OH, PASS ME NOT!

"Jesus of Nazareth passeth by." Luke xviii:32.

BY MARTHA A. KIDDER.

Oh, pass me not, dear Lord, though far from Thee
Too often I have wandered. Tremblingly,
Again to seek the narrow path I try.
Remember not the years that have gone by!
No longer from Thy presence would I flee!

Because I am so blind I cannot see
How great my need of help and strength must be,
Look on my weakness, Lord, with pitying eye!
Oh, pass me not!

Thy blood upon the cross was shed for me
To set my spirit from its bondage free,
And without Thee I dare not live or die!
Thou, who dost harken to the sinner's cry,
Now listen to my humble earnest plea!
Oh, pass me not!

A CERTAIN country sexton, in making his report of burials, is explicit enough. "Died: John Smith, male; aged three days; unmarried."

AN aged clergyman met a man loudly declaiming against foreign missions. "Why," asked the objector, "doesn't the Church look after the heathen at home?" "We do," said the clergyman quickly, and gave the man a tract.

CANON KNOX-LITTLE, when preaching, makes a very free use of his arms. A little child was taken to St. Paul's one Sunday when he was preaching. Leaving the cathedral the child asked the name of the preacher. "Canon Knox-Little." was the reply. "But," rejoined the young hopeful, "why don't they call him Canon Knox-Much?"

A POOR woman took her little one in her arms to hear a London preacher. The loud voice from the pulpit awoke the child, and made it cry; its mother got up and was leaving, when the preacher stopped her by saying: "My good woman, don't you go away; the baby doesn't disturb me." "It isn't for that, sir, I leave," she replied; its you disturbs the baby."

THERE is a good story about the late Archbishop of York which does not seem to be much known. He was once informed that a curate in his diocese was in the habit of wearing an Oxford hood whilst officiating, though he had only taken his degree at some small theological college. "Why," said his informer in tones of indignation, "the man wears a lie on his back." "Hush, not a lie," said the worthy prelate, "call it a false-hood."

SOMETIMES clergyman publish their own banns. One, after asking his congregation three Sundays in succession if they had any obejction to his proposed marriage, and receiving none, was encouraged to proceed still farther by writing to the present bishop of Carlisle to ask if there were any just cause or impediment why he should not marry himself. The answer said to have been given was to the effect that it would have been almost as reasonable to have asked permission to bury himself.

IT being known that a certain bishop was about to circulate a series of questions in his diocese, with a view to ascertain an accurate statement of the work done by his clergy, a parody was printed before the bishop's genuine letter, and some outrageously absurd questions were asked. They were seriously answered by many of the incumbents. Here are a few specimens: "How much have you spent during the last year in the purchase of sermons?" One man apologetically admitted that he had used to the extent of 3 shillings! What form of penance do you adopt when you oversleep yourself, or commit serious indiscretions in diet?" One ascetic, perhaps a survivor of the Flagellants, answered that he had got a brother priest to scourge him severely on two separate occasions. "How many embroidered slippers and smoking caps have you received this year?" Six or seven persons, all bachelors, allow that they were honored with marked attentions in this way.

THE STORY OF A PRIZE.

BY SALLIE PATE STEEN.

There were really many things to make the term of 188— an eventful one to the pupils of St. Mary's, "one of the oldest institutions of learning in the South," as its circulars read, "delightfully situated in the suburbs of the capital of the State of North Carolina, and possessing manifold advantages of location and climate."

In the first place, the college had never before boasted such a number of aristocratic pupils. I am convinced that Mrs. Mayers, the assistant principal, counted them every morning upon her plump fingers. Irene Pickens, daughter of an ex-governor, and minister to Russia, Juliet Carmichael, daughter of a senator, Marie Stone, daughter of a bishop, visitor to the school, besides a score of lesser lights, the representatives of wealthy or distinguished families.

In the second place, Madame de Rosset, an accomplished French woman, had consented, at a very handsome salary, to teach her native language, *belles-lettres*, and deportment to the young ladies of St. Mary's. With her niece Gabrielle, she had somehow drifted from Paris to New Orleans, and thence to us. Gabrielle, still a pupil, was supposed to act also as a model to those of her school-mates, who wished to acquire "that perfection of accent and manner," to which Madame had carefully trained her niece.

In the third place, the bishop's protegé came. To describe her, I feel as if I would have to tell you something about the mountains of North Carolina, and of the strange barbarous life the mountaineers lead in that wild region, of a moonshiner's hut, in a remote part of our bishop's diocese, which he had once entered to seek refuge from a mountain storm. And even then, you might not understand what Netta's life had been, before she came to St. Mary's. During his hour's stay in her father's hut, the bishop had been greatly attracted by the child's natural brightness, Mrs. Mayers explained She always talked to us, the senior class, as if we really were supposed to have a few ideas, and as if we expected to be young women some day, so we worshipped her accordingly.

"You see, girls," she said in that pleasant, confidential way of hers, one evening when we were gathered in her cosy little sitting-room, not long after Netta's arrival, "these mountaineers have always resisted our good Bishop's influence and authority. Indeed, we have never been able to get at them. No minister we have sent out has ever found it possible to live among them. Dr. Priddy, who was really quite a Churchman, and preached a fine sermon, could not stand the severity of the winters, and young Mr. Allsop, who was very English in his ideas, who intoned, and who certainly had a good voice, was totally discouraged in his efforts to establish a church among men who attended services with guns over their shoulders, and women who dipped snuff, during the reading of the Psalter. At the end of a year, they still refused to sing antiphonally, and could not be induced to chant the Creed; so Mr. Allsop resigned his charge. And now I really believe the Bishop has conceived the idea of educating one of them. I am convinced that he has sent this child to us to be thoroughly grounded in the principles of the Church, that she may go back and work for the good of her people." So among the many nicknames, which our girlish malice or thoughtlessness afterward invented for Netta, was that of "the missionary." Looking back, I do no believe we would have been half so cruel if it had not been for Gabrielle. When Netta first came, we were full of wonder at her odd, uncivilized ways, but we were certainly not unkind. Who could help laughing at a child who had never before been on a train, who spoke English so that it was a new language,—who looked over her shoulder half frightened because her footfalls made no sound upon the carpeted floor,—who had never seen a piano, nor a curtain, nor a statue,—who was afraid to be left alone in a room where pictured faces looked down upon her from the walls,—and who made a thousand and one funny blunders a day?

And Gabrielle was not positively cruel, until Netta entered the drawing class. Then things began to change. We remembered this when the prize was offered, but we did not dare say anything. You see, Gabrielle had been leader so long. She was so handsome and haughty and spiteful, and she had such a strong will, that we, her satellites, stood in awe of her. She had a way of controlling us by ridicule, and a certain cold mockery which always chilled a good impulse. As I said before, we took a foolish pride in imagining that our school was extremely aristocratic, and our own particular set therein especially exclusive,—and Gabrielle skillfully encouraged these absurd ideas. She sometimes hinted that she was nearly related to a French countess, and filled our heads with nonsense about birth and lineage,—so whenever we were the least friendly to Netta, we were sneered at until we cast her off. Perhaps we were the more easily influenced against her because she was really very, very clever, and excited our envy, while she bore our petty persecutions with a bravery which should have shamed us. She was as graceful as a mountain fawn, and, as time went on, she dropped her odd dialect, and never spoke it, unless she was angry or excited. But in spite of her sweetness and attractiveness, we utterly ignored her.

When the announcement of the prize was made to us, we all gathered for a grand discussion of it in the recreation-room. Netta was not asked to join us. She sat at a distant window, looking out sadly at the gray sky, and the falling autumn leaves, while we laughed and chattered excitedly around the fire. She was one of the very best pupils in the studio, and not one of us spoke to her,—not one of us admitted that she, a "charity scholar," could feel any interest in this wonderful prize, offered by a millionaire, which would secure to the winner the privilege of two years' study at one of the finest art schools in America. We, the competitors, had formed a circle, around which our most intimate friends were clustered, while others leaned over their shoulders and listened from interest or curiosity. Kate Lewis was talking, as usual. She always had the floor first, so we called her the chairman. She was sitting bolt upright, her cheeks flushed, and her eyes sparkling.

"Girls," she said, "you know I can't paint, any more than I can fly, so I'm out of the question. Oh! I can't, Maime,"—to a dissenting murmur from her best friend. "You know very well that the legs of the cow I'm painting, look just like the legs on the milk maid's stool. Miss Czarnomska, with her usual charming candor, told me so this morning; but I can guess whom the prize lies between."

Gabrielle, who had been half reclining, in a graceful attitude, looked up languidly.

"The prize," said Kate, dramatically, with little pauses between her words, which she checked off by a raised fore-finger, "lies between Gabrielle de Rosset and the aborigine!"

A storm of ridicule burst from Gabrielle's admirers.

"Oh, Kate Lewis! The idea! No wonder your cow's legs look like sticks, if that's all you know about it. Why, she ought'nt even to be allowed to compete. She's intended for a missionary."

"She was once a moonshiner," said somebody from the back ground.

"What's a moonshiner?" asked May Curtis, an Atlanta girl, with big soft eyes.

"Why it's a person who distills whiskey on the sly, without paying a tax to the Government," said Saidie Carnes. "They are horrible people, those mountaineers. Father spent a summer camping out among them once, and he says they are really so barbarous that they speak a language of their own."

"Something that our friend, the aborigine, used to express her ideas, when she first came hear," sneered Gabrielle, slowly raising herself. "I'm really much flattered in having such a rival. Thank you for your opinion, Kate Lewis."

"You are certainly quite welcome," said Kate. "You may learn to respect it in time."

"I don't see how her father's being a moonshiner could have anything to do with her learning to paint," said handsome, good-natured Anita Hewes. "Miss Czarnomska says she has wonderful talent.

"Don't quarrel over the aborigine, girls," said Gabrielle, sweetly. "It's so silly. Let's talk about the prize. My aunt says it is certainly a brilliant chance to be offered a class. It reminds her of the 'grand prix,' offered by the Academy of Art in Paris, to its students. That prize gave to the winner the opportunity of three years' study in Rome, with all his expenses paid. Think of it! Now, if one could do

such a thing," with a little complacent laugh, "would it not be grand to win this prize, study the two years in America, and then go to Paris? Could anything be lovelier?"

"Oh, I should just love to be an artist, girls," panted fat little Susie Blake, who really couldn't draw anything. "Think of having a perfectly charming studio, crammed with perfectly lovely things, where you could wear artistic gowns, and sit before an easel, doing nothing but dab, dab, all day, with your hair done in an artistic knot, sticking out perfectly straight behind."

"And your pug nose sticking out perfectly straight before," said Kate, "I think you would have to borrow Gabrielle's classic profile to be a success, Susie."

"Or the aborigine's talent," said Lou Nichols, maliciously.

"I wonder if she could have heard us girls?" whispered Anita uncomfortably, glancing at the little figure sitting near the window. "It would be too bad if she did."

"Oh no," the least hardened of us asserted, "She couldn't possibly have heard us,—the window is so far from here." But as the group broke up and separated, we could learn nothing to our comfort from the furtive glances we cast at her, sitting apart from all the warmth and brightness of our fireside circle. I am afraid we noticed a convulsive movement of the slender shoulders, and that the cheek turned towards us was very pale. "Pining for her mountain home," said Gabrielle derisively, as we went in to prayers.

When we entered the studio the next morning, Miss Czarnomska explained to us the terms upon which the prize was offered. She urged us to the competition, saying that the trial might prove of the greatest value to each of us. When she had finished, and we sat down with flushed cheeks and beating hearts, I believe there were few of us who did not have some wild idea of winning the prize. Kate Lewis certainly cherished no such hope. She sat at her easel, stolidly "doctoring the legs of her cow," as she expressed it, and glancing up every now and then to watch Gabrielle and Netta. They had both listened eagerly to Miss Czarnomska, but when she ceased, Gabrielle still wore her haughty, complacent smile, and Netta lost herself in her picture. Her brow smoothed, her mouth grew sweet and earnest, and the artist's love of work for mere work's sake, shone in her quiet face. She was painting a little mountain scene, and when Miss Czarnomska made her rounds, she lingered a little longer than usual at Netta's easel.

"You are doing very well, Netta," she said kindly. "Make the shadow of that pine tree a trifle darker. Your sky is good. We can feel the cold air blowing from that peak presently, if you keep on as you have begun."

This was warm praise from Miss Czarnomska. Gabrielle bit her lip as she mixed her colors, and Kate glanced at me significantly. "What if Netta should win it after all?" she whispered, but I shook my head. I would not desert Gabrielle's cause yet. She drew exquisitely, with an accuracy and finish that was thoroughly French. There was no doubt that she stood the best chance for the prize, but we could not help thinking that after this she lost some of her cool assurance. Perhaps it was because we felt differently towards her, ourselves. She had far less influence in school. She had queened it over us so long, and had been so fond of showing her power, that we really would have rejoiced to see her humbled a little. Netta had plenty of friends in those days, and her forgiving sweetness heaped coals of fire upon our heads.

"She hasn't a particle of pride," Kate Lewis declared. "I've lost my respect for the aborigine. She couldn't have been worth much as a moonshiner. I believe she'd make up with Gabrielle herself. But, O girls! isn't the mademoiselle in a hole? Can't you see how pretty Netta's picture is growing, and how Miss Czarnomska hangs over it? Why you can just see artistic satisfaction trickle down that Grecian nose of hers. And Oh! doesn't madame *ma tante* wax stormy when she comes in the studio. I don't envy Gabrielle her curtain lectures; but art is art,—she might just as well lecture me."

(To be continued.)

SERMON NOTES.

A SERMON PREACHED BY THE REV. J. C. QUINN, D. D., ANACONDA, MONT.

"Stand ye in the ways . . . . and ye shall find rest for your souls," Jeremiah, vi: 16.

How frequently the believer on the Lord Jesus Christ seeks rest in those things which cannot impart it, no matter how great their promises! The Holy Ghost here informs us of the only true sources of rest of soul, "the ways," Bible ways, and none other can give true rest. If, therefore, you would enjoy true rest in the Lord to the full, let me exhort you:

1. To stand in the "way of pardon" by an atonement.

True believers are often sorely tried by Satan and tempted to distrust their salvation. Sometimes after a season of very hard work for the Master, Satan comes to us and makes us uneasy by suggesting to us that "we have been too great a sinner for Christ to save." How it rests us in such a case, to have our feet firmly planted on the atonement made by Christ, and to be able to say to Satan: "I admit I have been a very great sinner, but blessed be God, Jesus is a very great Saviour, an Almighty Saviour." What a comfort to be able to say amen to David's confession of faith in Psalm ciii: "Bless the Lord . . . . Who forgiveth all thine iniquities."

2. Stand in the way of believing that the Word of God is inspired of God, and is, therefore, our authoritative guide. This will prove a great rest to the understanding, and a constant help in seasons of perplexity.

We live in a time when many would-be teachers of truth seek to eliminate from their instruction, the truths about Jesus Christ. Amidst the clouds and darkness of the many conflicting theories of inspiration, the soul that firmly believes that *the Bible is the Word of God*, stands upon a firm foundation, calmy enjoying rest, while those who hold other views, are constantly disquieted and know not what or how much to believe.

Let it be ours to follow the guidance of the Holy Ghost, and thus manifest our Divine sonship. "For as many as are led by the Spirit of God, they are the sons of God."

3. Stand in the way of obedience.

Jesus is Master as well as Saviour, and we must obey Him: "Ye are My friends, if ye do whatsoever I command you." Obedience is the beginning, middle, and end of the Christian life. We receive salvation by submitting to God, and we develop the spiritual life given to us in regeneration, by obeying the truth. "If ye love Me, keep My commandments," saith Jesus to us. Promise and precept are ever united in Holy Scripture, and must also be united in the daily Christian life. By obedience Joshua took Jericho. "By faith the walls of Jericho fell down after they were compassed about seven days." So by obeying God's precepts, we overcome both the evil within and the evil without us. "This is the victory that overcometh the world, even our faith." "Love not the world, neither the things that are in the world."

We can easily see the blessings of obedience by studying the manifestations of God's wrath on the disobedient nations and individuals in the Old Testament.

4. Stand in the way of constant trust in Jesus. Committing all our affairs to the Lord gives continual rest of soul. We are exhorted to live daily "casting all our cares upon Him" (see Phil. iv: 6-19). Little as well as great things are to be cast upon the Lord. Temporal as well as spiritual matters are to be laid before Him, and His peace will keep both our hearts and minds. Let us make constant use of the love of Jesus Christ, and of the guidance of the Holy Ghost!

5. Stand in the way of communion with Christ. This, my brethren, is the way of deep and enduring rest unto the soul. Such a rest Mary enjoyed sitting at Jesus' feet. So may we, by God's grace, if we are so minded. O that Thou would'st lift me up from Mary's place to John's place, that I might not only receive Thine instruction, but also enjoy Thine affection, and then lift me from Thy bosom to Thy mouth: "Let Him kiss me with the kisses of His mouth." We want to cultivate daily intercourse with Jesus, to talk to Him and to hear Him talk to us. How can this be done? "If any man love Me he will keep My words and My Father will love him, and *We will come unto him and make Our abode with him.*"

We read Holy Scripture, Jesus then talks to us; we pray to Jesus, we praise Jesus, we live Christian lives, we talk in this way to and of Jesus.

We talk freely with those who are at home with us, Christ is at home in our hearts, therefore, let us talk more and more to and with Him, and we will become increasingly like Him.

6. Stand in the way of Christ's service, "To every man his work." "Occupy till I come." In St. Matthew xi: 29, Christ exhorts us: "Take My yoke upon you and learn of Me . . . . and ye shall find rest unto your soul."

In Satan's service we never had rest, but now in Christ's service we have the constant privilege of finding rest according to our faith. We can have as much or as little rest as we want. "According to your faith be it unto you." "Open thy mouth wide and I will fill it." "Ask and ye shall receive."

Let it be ours to serve Christ faithfully, and He will enable us to find much rest—rest in the Lord.

Let this be our motto in His service: "I am only one, but I am one; I cannot do everything, but I can do something; what I can do, I ought to do; and what I ought to do, by the grace of God, I will do."

THE MARTYRS OF THE PLAGUE.

1878.

BY THE REV. E. B. RUSSELL, M. A.

I saw them in the city
Beside the plague-struck bed,
Their hearts of heavenly pity
For every sufferer bled;
And wheresoe'er like angels,
Their blessed way might lie,
Amidst the dreadful pestilence
Their help was ever nigh.

And still though worn and weary,
They held the dying head,
And in the parting dreary,
A benediction said.
Then with the living stood they,
By couch, and bier, and grave—
Till plague's black finger smote them,
Nor mercy's own would save.

But O! the splendid story
Of all that they have done,
Shines in their crown of glory.
The kingdom they have won.
From hearts and homes of sorrow
Their sacred praises rise,
And with the tears of thousands
Shall bless them in the skies!

[The above poem, originally written for the New York *Tribune*, has been made the subject of a group by a young Florentine sculptor, for the World's Fair in 1893. The verses were suggested by the devotion of the faithful priests and sisters who manifested their fidelity even unto death, in the yellow fever pestilence at Memphis, Tenn., and other parts of the South, in 1878. The sculptor is Frederic E. Triebel, formerly of Chicago.]

HEROD'S TEMPLE IN THE TIME OF OUR LORD.

BY REV. J. G. KITCHIN, CURATOR OF THE BIBLICAL MUSEUM, LONDON.

The general appearance of the Temple.—First of all, it should be realized that the Temple of Jerusalem was not a large building, like our cathedrals, in which a vast congregation could assemble under one roof to worship God; but rather a small sanctuary, entered only by the priests, surrounded by paved courts of wide extent. An area of about twenty acres was occupied by the courts, which are said to have provided space for no less than 210,000 worshippers. Lofty colonnades bordered each court, and afforded shade and shelter for the worshippers. These courts were not all on the one level, but were raised one above another—the outer court being on the lowest level. Thus, the sanctuary was approached by a series of ascents. A flight of steps led into the court of the women, a second to a court of Israel, a third to a space reserved for the priests, and a fourth to the threshold of the holy house.

The foundation, or platform.—The temple and its courts stood upon an artificial platform, nearly 1,000 feet square. Mount Moriah, whose summit was the threshing floor of Arunah, did not afford a level space of sufficient extent for the wide courts to be erected upon it, and therefore, a platform was built in the following manner: four massive walls were built up at some distance down the slope of the hill, until they rose to a level with the top of Moriah. The square space formed by the four walls enclosing the summit was then filled in, and thus a flat surface or platform was obtained, upon which the temple and the courts were built. This platform was made, in part, by Solomon, and in the account of the building of the first tem-

ple is termed "the foundation of the house." "The king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house" (Kings v:17). Joseph tells us that stones of forty cubits length were employed by Herod in the rebuilding, and some have been discovered nearly forty feet in length. Such ponderous masses of rock, each weighing some hundreds of tons, were probably transported on wooden rollers, and this method may be hinted at in the description of the building of the second temple. "The house of the great God, which is builded with stones of rolling" (Ezra v: 8, margin). It was to this Cyclopean masonry and the lofty cloisters towering above it that the disciples drew our Lord's attention as he left the temple for the last time: "As He went out of the temple, one of His disciples saith unto Him, 'Master, see what manner of stones and what buildings are here!' And Jesus, answering, said unto him: 'Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down'" (St. Mark xiii:1,2). This prophecy related to the "great buildings"—the cloisters, forty feet in height, erected upon these immense sub-structures. Upon the platform walls the battering rams of Titus were plied six days without effect; but the prophecy was literally fulfilled in the complete overthrow of all the buildings. Recent excavations have proved that the vast walls of the platform itself can still be identified, and that they were never "thrown down." In some places the walls are concealed by debris to the depth of 100 feet—the foundation-stones laid in the living rock. An interesting discovery has been made at the south-east angle. Some of the stones at a depth of eighty feet below the present base of the wall, were found to be marked by letters or figures cut and painted upon them. These marks were pronounced by some authorities to be Phœnician letters, and it is possible that they may be the quarry signs of the masons of Hiram, King of Tyre, in Phœnicia, by whom Solomon was assisted in the building of the temple (I King v: 17, 18).

The Gates.—The approaches to this elevated platform were of two kinds. (1) Gateways pierced in the platform wall, leading up into the court by inclined passages, tunnelled out under the court, and ending in a flight of steps. Such were the south entrances, beneath the royal cloister, and a double tunnel of this description still exists on the ancient site. (2) Gateways on a level with the court, opening directly on the cloisters. These were reached by causeways, across the valley without, as at the north and north-west gates, or by stairways from the base of the wall. By far the most imposing entrance was that at the west end of the royal cloister, where a colossal bridge spanned the valley separating Mount Moriah from Zion. The springstone of the arch is still in its original position. These entrances all led into the

Court of the Gentiles.—It extended round the four sides of the platform, and thus inclosed the remaining courts within it. It was sheltered in part by cloisters or "porches," but for the most part was open to the sky. This court was turned into a market place during the feasts, and was a scene of traffic and disorder when our Lord visited the temple and "cast out all them that sold and bought" therein. Under the shelter of the colonnades the sellers of doves had established themselves, and here sat the money changers at their little tables, ready to provide the sacred shekels of the sanctuary in exchange for the foreign money of the pilgrims. In the open portions of the court were pens and stalls for oxen and sheep, offered for sale to those about to present a sacrifice (St. John ii:13, etc; St. Matt. xxi: 12, 13).

The Cloisters were of equal width and height on the east, north, and west. Their carved cedar roofs were supported by double rows of marble columns nearly forty feet in height. These cloisters were much frequented for discussion, and for religious intercourse, and in one of them the child Jesus may have been found by His parents, "sitting in the midst of the doctors" of the law (St. Luke ii: 46).—*Irish Ecclesiastical Guzette.*

THE RELATION OF LAW TO JUSTICE.

FROM AN ADDRESS BEFORE THE S. C. BAR ASSOCIATION, BY E. J. PHELPS.

The common law of England and America, varying in detail, but the same in substance, is not the child of any pre-existing system. It is neither an inheritance from Rome, nor the result of a haphazard medley of usage and custom enacted into law regardless of right. It is an original growth, native and indigneous to the soil where it started. The common law and the English language grew up together, twin children of the same race, inseparable in their destiny, undying in their vitality. The law is the outcome and the result in all the great features that give character to it, of the principles of natural right and justice, wrought by sound reasoning, long and patient experience, into salutory adaptation to civil conduct and human interests. In the growth of the structure that has thus arisen, Christianity has been a predominant influence. Whatever cavil may be attempted to be raised about the religion in papers, its history remains, and the excellence of its morality is undisputed. It has been truly declared to be a part of the common law; and he has studied to small purpose who has not learned how large a part that is. If the world can do without Christianity's teaching, the world's law cannot dispense with the results of it.

OPINIONS OF THE PRESS.

Church Bells.

THE COLORED QUESTION. — The announcement that the pulpit of our metropolitan cathedral would be occupied on Sunday evening last by a colored clergyman—some of the notices, indeed, went further than this, and said a negro clergyman—attracted a large congregation. The occasion was indeed unique, although the Rev. J. B. Massiah, who was the clergyman in question, is not a negro. He is, however, of negro descent, and has come to England, to whom all the world seems to look for help, to plead for aid for mission work at Cairo, in the United States. He is the rector of Springfield, Illinois, and African missioner to the Bishop of Springfield. The colored question is a burning one in the United States, and the Church has not yet decided upon its attitude in reference to it. Prejudices die slowly — especialy racial prejudices—and there are many Churchmen who are not yet prepared to give the negroes native clergymen. So it is that Mr. Massiah pleaded on Sunday evening for civil and religious equality for his brethren. He has more converts to make at home to his cause than here in England, where most peoply are ready, in theory, at any rate, to treat the black man as a brother. It is a lamentable fact that in the southern States the Roman Catholic missionaries find their work among the colored folk made easy by the differences which exist, not only among Churchmen on the negro question, but also among the various religious bodies in the States. It may be interesting to add that only one other colored clergyman has preached in the pulpit of St. Paul's—the venerable Bishop Crowther, of the Niger, who was once a slave-boy.

The Churchman.

INVASION OF SPAIN.—Archbishop Plunket seems to imagine that his consecration as bishop of a particular diocese in one single national Church, gives him authority to assume arbitrary and summary jurisdiction, and to exercise the same at his own discretion, by ordaining or otherwise in any diocese of the world. The act he has performed is a direct violation of Catholic law; for under no construction of Catholic law has it ever been held that a single bishop has the right, of his own sole motion, to invade the territory of another bishop. It is indeed lawful and right for one Church to come in aid of persecuted members of another Church, who are unlawfully deprived of their rightful catholic privileges; but even then, the authority to judge and decide in such cases has never been committed to individual bishops. If a single bishop does so decide and act on his decision, he acts without so much as the color of authority; if, as in this case, his fellow-bishops have deliberately and repeatedly decided against his judgment, he uses the powers of his order to subvert the authority of his order.

The Church Times.

THE RUSH ROMEWARDS.—With unblushing effrontery, the purveyor of Roman Catholic paragraphs to the secular press takes advantage of the commencement of every dull season to secure the insertion in the daily journals—mostly those which are published in the evening—of the fictitious statements which are bred with marvellous facility in his fertile brain. We have quite lately been treated to more details of the "rush Romewards," and it would be hardly necessary to state, were it not for a few alarmists who are so simple as to believe in the infallibility of the penny-a-liner, that the information in question is of the usual unreliable character. Thus the public is gravely informed that the "rush" has by no means spent its force, and that in the fifteen Roman Catholic dioceses in England the conversions number from seven hundred to one thousand annually. The writer, amongst others, specifies Viscount St. Cyres as being one of the most recent "converts," and even enters into such a detail as his supposed active interest in Newman House. Herein he showed a want of his usual caution. Having departed from a general statement, he laid himself open to a direct contradiction, which he promptly received from Lord Iddesleigh, who denied absolutely the figment invented by the writer.

But further, a refutation of the whole statement is supplied by a Roman priest, who recently maintained at an important Roman Catholic Conference held in Wigan that never since Elizabeth ascended the throne had the prospects of the Catholic Church been darker in England. In most parts of the country the Church was not only losing numbers relatively, but absolutely. Liverpool was the only diocese in the country which shows an increase of Catholics, and even there not proportionately to the increase of population.

The Catholic Review.

GREAT IS CHICAGO.—The passage of the whaleback boat from Chicago to the sea has renewed interest in the question of inland navigation but has not settled it. The whaleback boat came out of Chicago, but it cannot go back until canals are widened and lengthened all along the route, which will be a work of politics and engineering for many a year before it is accomplished. Yet without doubt the water route to Chicago will yet be a fact, and the proud citizens of the great city will no longer be forced to pay tribute to New York in setting out for Europe. Still, their happiness will be incomplete. The salt breezes will never court their palatial halls, nor the solemn mountains look down upon their level plain. The absence of mountains suits them, however. They wont be looked down by anything that belongs to this earth.

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Lakeside, Wis.	Ortonville, Minn.
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	White Bear Lake, Minn.
	Lake Madison, So. Dakota.
Beaver Dam, Wis.	
Madison, Wis.	Big Stone Lake, So. Dakota.
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Sparta Wis	Elkhart Lake, Wis.
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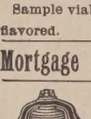

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SOME GOOD AND HARMLESS TOILET SUGGESTIONS.

Milk of almond is a good remedy for sunburn, and may be obtained of a druggist.

Thorough and frequent bathing is the best means of keeping the complexion pure and clean.

Bathe the lips occasionally with a little alum water, followed by a little camphor ice or glycerine.

When the hands are stained, use salt and lemon juice, this will take off stains and render the hands soft and white.

To prevent that shine to the skin with which so many are annoyed, especially in warm weather, use a little camphor in the water, when bathing the face.

A good camphor ice is made of one ounce of spermaceti, one ounce of camphor, one ounce of almond oil, one half-cake of white wax; melt all together and turn into moulds.

To strengthen the hair, dissolve an ounce of borax and one ounce of camphor in two quarts of water. Wash the hair with this twice a week, clipping the ends occasionally.

Another good remedy for sunburn is a wash made of 12 ounces of elder flower water, six drams each of soda and pulverized borax. This is said to make the skin very soft and clear.

An excellent cold cream may be made of an ounce of white rose perfume, a half ounce of spermaceti, a half pint of rose water, and sweet almonds enough to make a paste; beat all together well.

Common horse-radish grated into a cup of sour milk, then strained, is said to be an excellent lotion for removing freckles. An ounce of lemon juice in a pint of rose water, will also answer the same purpose. Both are harmless and good.

If the face has become roughened by the wind, sponge it often with equal parts of rose water and brandy. Do not use toilet washes containing much alcohol, as they are apt to produce harmful results. The alcohol parches the skin, renders it brittle, and impairs its nutrition.

Tan and sunburn may be easily removed by the following means. Put the juice of a lemon and the white of an egg in a heavy earthen cup, or small bowl; set it on the stove for half an hour, heating just sufficiently so as not to hurt the cup, and stirring often. Apply to face, neck, and hands every night for about a week, and it will be found very effective.

When the face is usually pale, bathe it in tepid water, rubbing briskly with a Turkish towel. Then apply every day the following preparation: Four ounces of rose water, two ounces of glycerine, and one ounce of diluted liquid ammonia. Rub it well into the skin for about three minutes, and then wipe off with a soft towel. If any irritation is felt, add a little more glycerine to the preparation.

For chapped lips, dissolve some beeswax in a little sweet oil by heating together gently. Apply to the lips several times a day, and avoid wetting them as much as possible. An old-fashioned recipe for a perfectly harmless face lotion is the following: Take seeds of pumpkin, melon, gourd, and cucumbers, and pound them to a powder, adding fresh cream to dilute the powder, then add sweet milk enough to make a thin paste; a few drops of oil of lemon, or of lemon juice, must be added. Apply this to the face for half an hour at a time, or it may be put on when retiring and left on over night.—*Good Housekeeping.*

Perfumes should be indulged in by every one, for their stimulating and refreshing properties cannot be over-estimated. They are health and beauty giving, especially lavender, lemon, roses, violet, sage, and benzoin. Those with pale complexions can in time bring color to their cheeks by bathing with benzoin water or *lait virginal.*

Thick lips can be reduced by rubbing with tannin.

Pale lips can be induced to show color by friction with black grapes.

Lemon, orange, and cucumber peels are excellent for the complexion. Let them soak in your water jug, for they not only soften, but tonify and freshen the complexion, keeping the flesh healthy and firm.

When wiping the face, always wipe upwards, for this saves many a wrinkle and fulness under the chin. The eyes should always be wiped toward the nose, as it presses out the lines in the corners.

A good plan to preserve the skin free from lines, and to prevent the face from becoming set and old, is to give the face perfect rest four or five times a day. No matter how busy one's life is, if possible to lie down for even five minutes at a time, close the eyes and keep the face in repose. If this is done daily it will prevent the haggard look so noticeable to many women.

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